

# The Baptist Record

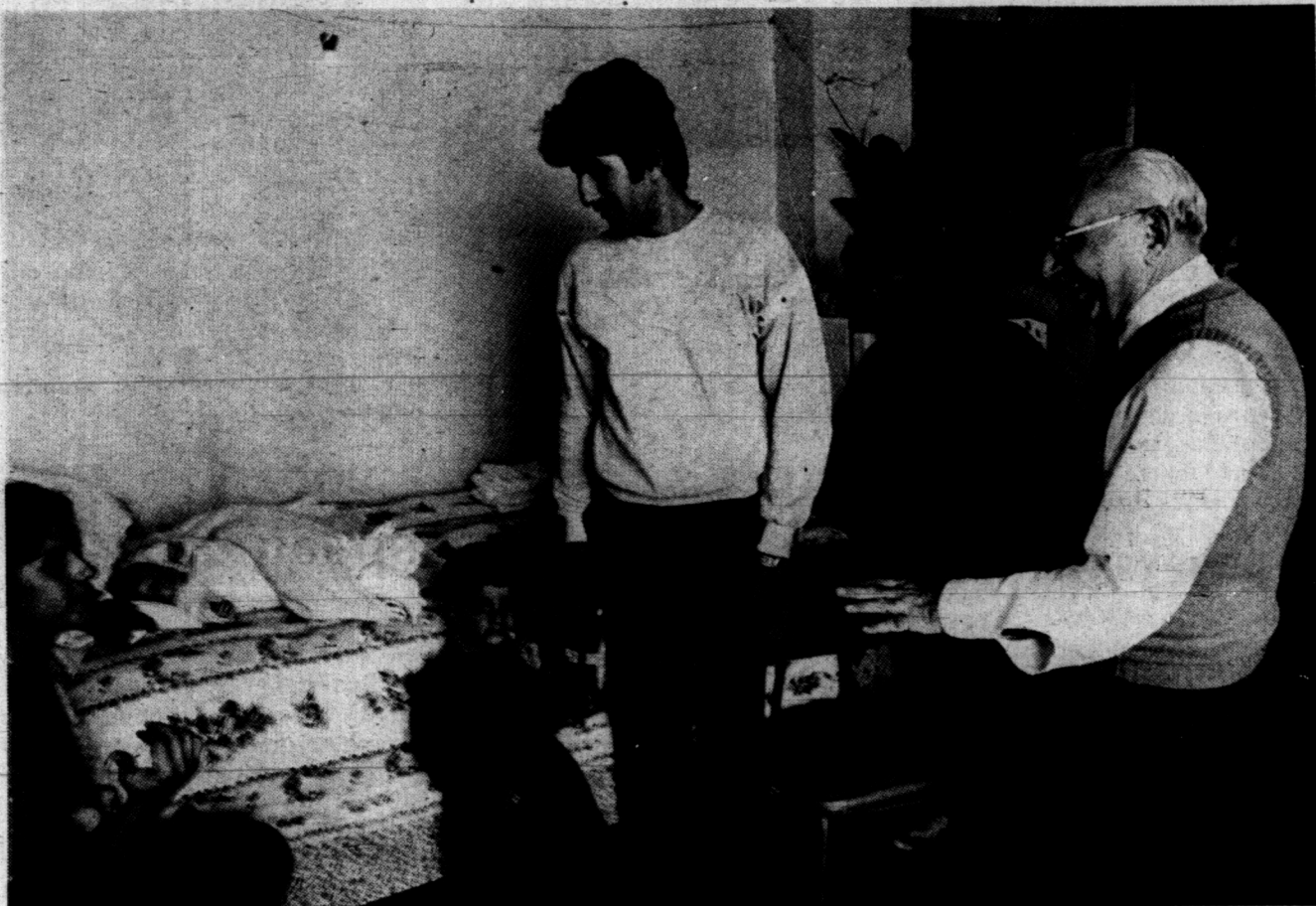
JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## Refugees cripple Beirut hospital

By Irma Duke



It's been a year since 38 families including this one moved into Christian Medical Center Hospital in Beirut. Dr. Peter Manoogian (right), a member of University Baptist Church,

runs the hospital where the refugees are staying. (BP) PHOTO By Don Rutledge

### Help wanted

A total of 225 Mississippi Baptists will be needed for a series of revival crusades in Argentina and Uruguay beginning in April. The first two crusades, which take place simultaneously in the two South American countries, still need another 60 people to volunteer. For details on these ministries needs, see page 3.

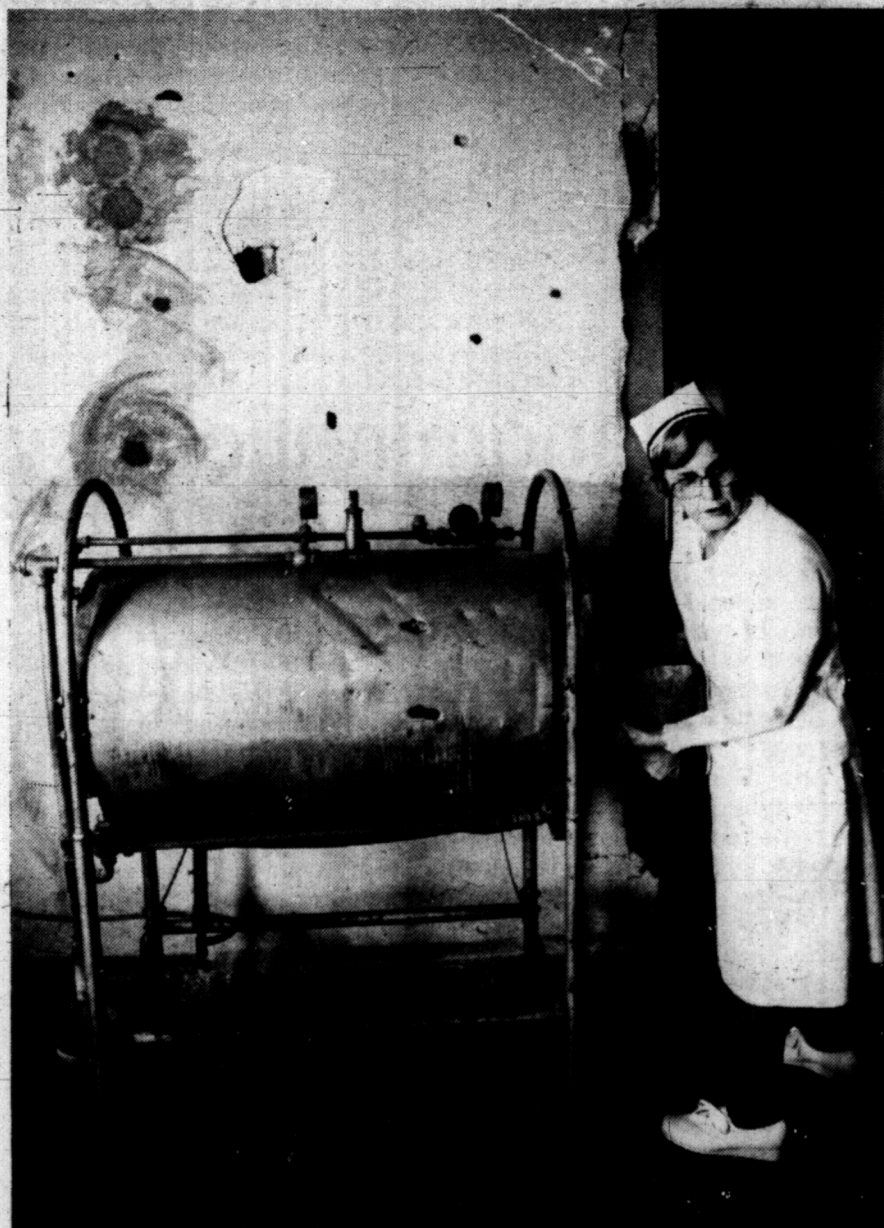
### Hunger needs get RAs' goats

DALLAS (BP) — One hundred families in Bangladesh each will receive the unexpected-but-welcome, late Christmas gift of a goat sometime after the holidays thanks to the missions involvement of a group of young Texas Baptist Royal Ambassadors.

The Lads, first-, second- and third-grade RAs, at First Church, Dallas, read in Crusader magazine that \$13 would purchase a goat for a family in Bangladesh.

On Oct. 6, 30 boys and 20 adults took part in 10-mile hike and raised pledges totaling about \$1,300.

The RAs are also involved in combatting hunger on the domestic front. During September and October, the 70 RA Lads collected more than 300 pounds of canned food for the Inner-City Chapel of First Baptist Church which provides food for the transients and street people of downtown Dallas as well as offering them counseling, worship services and Bible classes.



Iola Manoogian doesn't ask God why their hospital ministry in Beirut has been curtailed but she does question the fighting. "How can man be so sick that he would set a car bomb to go off where kids are getting out of school?" she asks. With the Christian Medical Center Hospital staff down to two fulltimers — she and her physician husband — she's taken on sterilizing duties as well as many others. (BP) PHOTO BY Don Rutledge

BEIRUT, Lebanon (BP)—Dec. 19 a year ago armed men from one of the fighting factions barged into the Christian Medical Center Hospital in Beirut, Lebanon, and told the refugees following behind them to make themselves at home.

Since that time, the C.M.C. Hospital, the only Protestant hospital in Beirut, has been all but shut down. Previously running a nursing school and maintaining 50 beds on six floors, the hospital is down to one floor and five beds. The rest—the men's ward, the women's ward, the children's wards, the kitchen, the nursing school—has been taken over by 38 refugee families.

Peter Manoogian, almost 70, and his wife, Iola McClellan Manoogian, stood by helplessly as the refugees moved in, tearing out walls, moving furniture and setting up housekeeping in what the Manoogians and their partners had spent a lifetime building up.

Mrs. Manoogian, from Missouri, went to Lebanon in 1948 as a Southern Baptist missionary nurse. She resigned in 1950 to marry Manoogian. He delivered many of the babies Southern Baptist missionaries had in Lebanon.

The Manoogians, members of University Baptist Church, are the only full-time staff members today. Their surgical procedures almost have been eliminated because they no longer have facilities to provide extended care. They performed 312 operations, mostly tonsillectomies and appendectomies, last year, about what they did in one month during the hospital's prime.

Manoogian does what he can for his patients but in many cases has to send them away, knowing they will pay much more than he would have charged. "It hurts me to have to send them somewhere else," he says.

While his personal revenue continues to fall, he digs into savings to keep the hospital going. For the first eight months of 1984, his electric bill was close to \$900—about seven times the normal amount—because he's expected to pay the bill for the whole building. And he still pays taxes on all of the building even though he's lost control of most of it.

The Manoogians say they have not asked God why this has happened to them after a lifetime of service to

others but they do question the fighting that's lasted for 10 years in Beirut.

"How can man be so sick that he would set a car bomb to go off where kids are getting out of school?" Mrs. Manoogian asks. At least five hospitals have been shelled, she adds. Theirs got eight direct hits in 1978.

Several times Manoogian has had close calls with bullets going through his windows and hitting places where he was standing just seconds earlier. Mrs. Manoogian said her husband's life has been spared so many times "we know the Lord has more for us to do."

They say they are not bitter toward these refugees. How can they be? Manoogian himself came to Beirut as a refugee from Turkey during World War I. Voluntarily they had taken in three refugees. But Mrs. Manoogian thinks they should have been warned the refugees were coming so they could have gotten some things they needed, such as medical records, from some of the rooms the refugees took over.

The Manoogians aren't the only victims. Some other institutions in the city have similar situations because there is no low-income housing and the people have nowhere else to go.

Most of these refugees are homeless but not destitute. Many of them still go back and forth to work every day. When fighting got bad in their villages, they packed up their belongings and sought refuge in the city.

The Manoogians would like their own housing situation to change. They want to retire, to move to the States where their six children are. But so far no one has bought the hospital. Even before the refugees came, interested buyers came three times to look at it but shelling started while they were inspecting it. They left and never came back.

So the couple stays. Even with the limitations they still feel they have a ministry. Many of the patients Manoogian has had for years still come to see him, sometimes for treatment, sometimes just to talk.

He feels most helpful to older patients whose families have been killed or moved to safer places and left them behind. "Those people have no one to look after them."

Irma Duke writes for the Foreign Mission Board.

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# Editorials.....by don mcgregor

## Time to raise beer age limit

Comes now the time for the annual exercise by the Legislature on three out of four years known as pre-filing bills. It is three out of four years because it can come only between sessions of a Legislature, and each Legislature is elected for four years.

On the other interval there is no Legislature from the time it adjourns its last session sine die (for the last time — or actually "without day" or without establishing a time to reassemble) until the new Legislature elected in November takes office in January. Thus there can be no bills pre-filed.

We have been between sessions of a Legislature. That means there have been pre-filed bills, and it also means that this session will last only 90 days. The second, third, and fourth sessions of a Legislature are 35 days shorter than the first.

So if there are bills that need to be passed, the time is urgent for taking care of that.

And there is one that needs to be passed. Sen. Martin Smith of Poplarville has pre-filed Senate Bill 2005, which would raise the legal drinking age for beer and light wine to 21. It is now 18.

A strange thing is that in spite of the fact that there is no question but that this is a good bill, in spite of the fact that the federal government has established that it will cut off highway construction funds for those states which do not pass such laws, in spite of the fact that it is known that half of the highway accidents are alcohol related, and in spite of the fact that such alcohol-related accidents are disproportionately high among teenagers, there is sentiment against passing such a bill. There was an effort to pass one last year, and it failed.

In spite of the reasons for passing

it, some people are mad at the federal government for making it mandatory. But what difference does it make? It is something that needs to be done.

One of those who is mad at the federal government because of its action is Sen. Con Maloney. He has pre-filed a bill, SB2074, that would make the drinking age in the state the same as it is on military establishments in the state.

Pardon the blunt comment, but that is ridiculous. The drinking age on military establishments, which are run by the federal government, is 18 for beer, the same as the state's age limit already. The federal government may choose to raise its military post drinking age limit to 21; but if it does, it won't be because Mississippi voted to make its law conform to the rules on military bases.

It is a fact, of course, that Sen. Maloney owns the Jackson Mets baseball franchise; and beer is sold at baseball games. From my observations on attending games, however, those 18, 19, and 20 years of age represent the smallest group present. Mostly those at the games seem to be younger children who attend with their parents, young adults, or older adults whose children are engaged in their own activities somewhere else. And not all of the older teenagers at the games drink beer. So that would not be a factor in his efforts.

Soldiers, sailors, marines, and airmen who are 18 years of age may drink on their military bases, and the

military would need to handle the results as it saw fit. When I was in the Army, there was nothing done. The drinker was expected to be on duty the next day, however, regardless of his condition, or he was in trouble.

If the 18-year-old military man comes off his base and gets drunk, then the civilian authorities need to deal with him as they would any other drinker who has caused a problem. The military gets tired of this sort of absenteeism in short order, and the offending drinker would find his time off base severely limited.

Besides, it's already illegal for an 18-year-old serviceman to drink liquor off base in Mississippi, so there is no advantage in maintaining the beer-drinking age at that low point.

So much for that. The point is, let the military deal as it wants to with those who drink on base. When the military man is off base, he needs to be subject to whatever laws the community feels are appropriate. And SB2005 is one that is appropriate without question.

Those who say that the person who is old enough to vote or to serve in the armed forces are old enough to drink are in error. Drinking and voting or drinking and being in the military are unrelated. And it has been established that the younger the drinker the more likelihood there is of a problem.

Baptists in Mississippi should be interested in seeing SB2005 passed. And the Legislature is elected to reflect the interests of the citizens of the state. Therefore we should be in



touch with our legislators to give them the benefit of our viewpoints. There should be no doubt but that the Legislature knows that Mississippi citizens want this bill passed.

The bill has been assigned to the Judiciary committee of the Senate.

There is not much time. The legislators, particularly the Senate, need to hear from us right away. It is our duty to be in touch with them. We elected them. Now we need to let them know what we think. This is the only way the system can work effectively. The whole idea of the American system is that the legislative bodies would be responsive

to the will of the people.

Don't fail to make your will known on this issue. The mood of the American people is becoming critical of problem drinking. We need to help keep those problems to a minimum in Mississippi. As often as not automobile accidents are caused by drinking. That amounts to an awful lot of misery and grief caused by alcohol. More often than not, murder and other criminal activities are caused by drinking. Let's deal with it at least to this extent in Mississippi this year.

A list of Senate standing committees is furnished in this issue for convenience.

## Guest opinion . . .

## What we need:

# "Manual for denominational warfare"

By Joe N. McKeever

Now, brethren, we are presently engaged in a great internal conflict. It threatens to divide our national body. This warfare has been complicated by the fact that no one has ever laid down the rules of such an engagement. I shall now try to do just that.

Having observed the charges and countercharges of the opposing camps over the past two decades, I have formulated what seems to be the basic tenets of denominational conflict. I'd like to share these with you that your efforts be made more effective.

Before proceeding, let me make one assumption: you are on one side or the other. It matters little which side, for the rules are the same. However, if you join the masses who refuse to line up on either side—seeing good points and shortcomings with each—you cannot be an effective warrior. As a result, you won't ever get elected to high office in either camp.

Now, there is to be no fraternizing

with the enemy. This is the first rule of denominational warfare. "How can believers be yoked with unbelievers?" as an earlier warrior put it in another context.

So, don't be drawn into extended correspondence or prayer meetings with those with whom you disagree. The inevitable result of doing so will be to come to value them as fellow believers with some legitimate concerns—just as they will eventually do with you. And, to be blunt, this will neutralize you as a warrior.

So, avoid friendly gatherings with the enemy. Debate him, fine, for as we all know, the purpose of a debate is to best the enemy, not to learn from him.

Second, quote the Bible as you go into battle. If you read it just right and don't ask a lot of questions, you'll find verses that substantiate your view point. That will win some of the uncommitted to your side, it will make you sound like a modern day Gideon (who likewise wielded the Sword of the Lord), and it will anesthetize

those of your followers who are beginning to have second thoughts about such a divisive campaign.

Third, attack the enemy's motives. If you admit that your opponent is sincerely serving your Master, albeit in a misguided way, you will find many of your followers deserting. Thus you will take a great and effective weapon—ridicule—out of your arsenal. Avoid this at all costs.

Therefore, give him no quarter. Identify your opponent with the forces of unrighteousness. Stress the point that if his cause succeeds, it will reverse the gains of previous generations and leave the denomination as only a footnote on the country's religious history.

Fourth, maintain that you stand where the spiritual fathers always stood. With a little research, you'll find leaders of the past whose recorded words sound as if they came right out of your camp. Focus especially on the works of Spurgeon, Moody, and Truett.

On every occasion, point out that

your opponent seeks to divert the course of this great spiritual movement. Since most of your hearers know that "if it's old, it's good," your enemy will be revealed as a Johnny-come-lately and thus a modernist.

Fifth, abandon the ability to laugh at yourself. After all, this is serious business. If you lose this war, the cause of Christ is down the tube. Therefore, do not allow yourself to see the humor or, worst of all, the ridiculous, in anything your side does. Maintain a high degree of single-mindedness and purpose.

One more word. As this conflict progresses and the skirmishes blossom into full-scale denominational warfare, we'll be enlarging upon and refining these tactics. Until then, this is your manual. These are your principles to live by and to fight by.

You will note I said nothing about winning. Or surviving. Or glorifying your Lord. Or loving your brother.

Joe N. McKeever is pastor of First Church, Columbus.

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## BECAUSE I LOVE HIM



### Marty Perkins tells about her church

Marty Perkins, missions leader from First Baptist Church, Moss Point, Miss., talks with Bill O'Brien, executive vice president of the Foreign Mission Board, about the missions support at her church. They participated in the first foreign missions teleconference, held Dec. 1. (See story in Baptist Record, Dec. 20, 1984.) FMB PHOTO by Warren Johnson.

## Bill Wallace's remains brought out of China

By Erich Bridges

HONG KONG (BP)—Thirty-four years after Bill Wallace's death in a Chinese Communist prison in Wuzhou (Wuchow), the remains of Southern Baptists' most famous missionary doctor are being brought to the United States.

Three Southern Baptist missionaries returned to Hong Kong Dec. 21 with Wallace's ashes. They probably will arrive in the States in early January for burial in Knoxville, Tenn., Wallace's hometown.

The three Hong Kong missionaries—Robert Davis, Betty Vaught and Mississippian Cornelia Leavell (retired)—went to Wuzhou

in south-China Dec. 18 with the full permission and cooperation of Chinese government and church officials.

"The (government) officials apparently were very anxious to help us any way they could," said Davis, representative for Wallace's family and the Southern Baptist Foreign Mission Board. The pastor and two staff members of the Christian church

(Continued on page 5)



After 34 years, the remains of Bill Wallace, Southern Baptist missionary martyred in China, are being returned to the United States.

## Total of 68 evangelists named; reappointees also set new mark

RICHMOND, Va. (BP)—A record 68 general evangelists were appointed in 1984 as the Southern Baptist Foreign Mission Board sharpened its evangelistic thrust.

Twelve of the church-starters, the most sought-after category of overseas workers, were among 43 new missionaries named and two missionaries reappointed during December.

For the year, the board added 343 to its overseas force, including 238 career and associate missionaries, a 16 percent increase, and a record 38 reappointees, a 46 percent increase. It is the seventh time the board has added more than 300 to its overseas personnel and the fifth largest year in total number. The record was 406 in 1982.

"Increases have come in areas where we are wanting and needing

them," said Louis Cobbs, director of the board's personnel selection department. "I believe this is very significant."

The only figure lower than 1983 came in the category of journeymen, college graduates under age 27 commissioned to help missionaries overseas. Though the board approved more than 100 journeymen in 1984, only 64 have been commissioned. Others will be commissioned in February after a winter training session.

More than 200,000 Southern Baptists have made commitments to pray daily for missions, said Catherine Walker, special assistant to the president for intercessory prayer. Demand for special prayer pins has been so great that another 100,000 have been ordered.

Eighty-seven hundred persons or

Argentina is the second largest country in South America in size and population. With Spanish as the language of the people, more than 90 percent are at least nominally Catholic. Uruguay is about one and a half times the size of Mississippi with Spanish as the official language. There is separation of church and state, but Catholicism is the dominant religion.

Don Mines, missionary to Argentina and currently serving in Mississippi as Mississippi Partnership coordinator, reports that only about 60 persons have signed up for the four crusades so far and the first two have the most pressing need of another 65 volunteers.

Previous volunteers to similar projects in South America have made such comments as "My eyes, ears, and heart were opened to a new world, a vast expanse, and a great need. . . . I was able to share Christ with people who were hungering for Christ . . ." (from Johnny Pope, a Carthage layman.) Bill Mitchell, a Hattiesburg minister, reported "praying, witnessing, weeping, laughing as only God's people can. You can't find it any better."

Mel Plunk, missionary to Argentina

who is the national convention's evangelism chairman and is current mission president, reported on the 1983 Argentina crusade where Mississippi Baptists participated: "They (the Mississippi preachers) did a superb job and we are anticipating many more requests for preachers to come for evangelistic efforts."

For details on how to participate by either going as a volunteer or sponsoring a volunteer, contact Don Mines at the Mississippi Baptist Convention Board, or Guy Henderson, evangelism director, also at the Convention Board. The address is Box 530, Jackson, Miss., 39205, phone (601) 968-3800.

## '84 budget falls short

Cooperative Program income from Mississippi Baptist churches in 1984 totaled \$15,800,852, according to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. This \$684,148 under budget estimations voted by the Mississippi Baptist Convention in 1983.

The budget estimation is the gauge for spending by Mississippi Baptist entities. This past fall, when income began to fall significantly below projections, the Mississippi Baptist Convention Board and other agencies began belt-tightening procedures. Basically, no money was spent that was not received through the Convention Board which funnels income to other agencies and to the Southern Baptist Convention Cooperative Program.

In addition, already the Convention Board has reduced the 1985 budget to be more in line with current giving rates. The previously voted 1985 budget was \$18 million. The revised budget is \$17.5 million.

December 1984 giving totaled \$1,091,077, an \$86,809 decrease from December of 1983. For the 12 months of 1984, only five fell below giving of the corresponding months in 1983.

Total 1984 giving was \$857,532 higher than for 1983, which is an increase of 5.7 percent.

Kelly said that though belts will continue to need to be tightened, "Mississippi Baptists have a heart for giving and will continue to fund their programs."

# The Baptist Record

For Mississippi Baptists

## Volunteer evangelism projects recruiting now

By Tim Nicholas



## News analysis

# How can we really help Africa's starving people?

By Robert O'Brien

ADDIS ABABA, Ethiopia (BP)—When you look into the eyes of starving children, you can't help but wonder what will happen in Ethiopia and other famine-stricken African nations when memory of them fades and the world gets back to business as usual.

Horrified by the sight of children dying on their TV screens, the Western world has unleashed a torrent of concern, dollars, and grain toward Ethiopia. A multitude of relief agencies—from government to the private sector—practically stumble over each other to plug into the scene.

It's like turning a fire hose toward the desert. While the torrent lasts, the earth will soak up the moisture. But when the hose runs dry the arid sand, lacking any independent source of life, remains.

## Recurring dilemma

So, too, will starving Africans remain—in their same dilemma—when the torrent of concern ceases. It's happened before and it'll happen again unless developed world and Third World leaders design a global partnership to deal with root causes before complete deterioration has set in. Short-term relief has great value when it's needed, but it doesn't solve the long-range developmental needs which plague Ethiopia and countries throughout the Third World.

Southern Baptists and others who care about the world's crises can push for solutions to the root causes on at least two levels. They can take a look at what their government can do and what the private sector—especially their own denomination—can do.

Southern Baptists have an effective way to respond through their Foreign Mission Board, but they also have a responsibility to look at how their government approaches hunger crises.

Concerned people should urge their public officials to seek legislation on foreign food aid programs which do at least three things: (1) help people rather than make food a weapon in political, military, or economic strategy; (2) deal quickly with crises rather than wait until public opinion forces the issue; (3) combine temporary short-term relief with ongoing long-range development in such areas as agriculture, community health, water development, irrigation and animal health and breeding.

That will help people help themselves. The U.S. spends millions to put stop-gap band-aids on desperate situations. Why not use the same funds to get to the root of the problem?

Government-to-government food aid is important in massive crises, but the private sector provides American citizens the most direct avenue to help starving people. Many groups seek support to reach Africa's starving masses—some effective; some not so effective.

If Southern Baptists and other interested folks are really concerned about starving people, each one will examine what the Southern Baptist Convention's unique system can accomplish before rushing to send his or her prayers, support, and dollars elsewhere.

Ask some pointed questions of relief organizations which seek support.

—What about the organization's delivery system?

Southern Baptists' system is unique because the SBC Foreign Mission Board has a worldwide delivery system of more than 3,400 missionaries who live in 105 countries and know the people, the language and the terrain. They can determine first hand what will and won't work and how to avoid the waste and confusion which often accompany the efforts of others.

For example, Southern Baptist missionaries Norman and Beverly Coad recently organized delivery of 5,000 tons of grain to starving people in Mali. They lost less than one-tenth of 1 percent of it on its long, difficult journey from the United States to Mali's remote bush. Officials, geared to accept a 30-percent loss as normal, could hardly believe it.

—What about the organization's administrative costs?

## 100 percent goes

In the Southern Baptist system 100 percent of hunger and relief contributions go quickly to hunger and relief needs. Unlike many groups, Southern Baptists don't spend one dime of hunger and relief designations for administration. That's taken care of by missionaries through regular giving by Southern Baptists to the SBC Cooperative Program unified budget and the Lottie Moon Christian Offering. That support system alone makes Southern Baptists unique in the world of Christian missions. Without it, the denomination could do little.

—What about the organization's concept of relief?

The Southern Baptist system combines short-term relief with long-term development in such fields as community health and development, water development, agriculture, veterinary medicine, and appropriate technology. Moreover, missionaries in the Southern Baptist system design hunger and relief strategies to reach both the physical and spiritual needs of the people. These strategies begin before the headlines catch up with the reality of hunger and continue when the headlines fade and most of the rest of the world seems to have forgotten the need.

—What about the focus of the relief? Is it geared to grassroots farmers or is it geared to pour money and food into the hands of governments and other organizations and foolishly trust it will trickle down to the people who need it?

Southern Baptists take the assistance directly to the people. Despite stereotypes to the contrary, the grassroots approach works.

In Kenya, for example, Southern Baptist missionary Dan Schellenberg, now on furlough in Houston, Tex., has taught peasant farmers to build, operate, and maintain self-reliant homesteads which shield them from drought for months. His system of water catchment, grain storage, fuel conservation and production, reforestation, terracing, irrigation, and crop management has caused international relief organizations to come in droves to find out how he does it.

Schellenberg teaches Africans to develop such systems with their own ability and meager resources. Imagine what could happen if his principles were applied worldwide in relief and development at all levels.

Southern Baptist world hunger and relief ministries have a combination of distinctives hard to match. That combination set the stage in Ethiopia, where missionaries have lived since 1967, for an effective hunger program. Missionaries have launched immediate short-term aid and long-range development to save the physical and spiritual lives of starving people in Ethiopia's remote Menz-Gishe area.

The Foreign Mission Board has approved \$200,000 for hunger relief in Ethiopia, just the start of what will be needed there and in other areas of the world where \$5.6 million in unfunded hunger requests await attention.

Southern Baptist response will play a big role in whether Africa's children will die as skeletons in their mothers' scrawny arms or grow up full of the love of life so typical of children on the troubled continent.

(Robert O'Brien wrote this analysis on the basis of a recent trip to survey Ethiopia's famine problem with John Cheyne, the FMB's human needs consultant. O'Brien recently returned from living in Africa and traveling through 20 countries on a two-year FMB project.)

## Catalog lists Scriptures in 51 languages

NEW YORK, N.Y. (ABS) — Kasulatan? Skriften? Diyin God and Maandiko? Whichever way you say it, it means the same the whole world over.

These are the words for Scripture in Cebuano, Danish, Navajo and Swahili — just four of the 51 languages in the 168-year old American Bible Society's new Scripture catalog of languages other than English or Spanish.

The catalog's 130 items range from a Bible in Bengali to a Haitian New Testament with Psalms.

# Bill Wallace's remains brought out of China

(Continued from page 3)

in Wuzhou also assisted the Americans throughout their visit, Davis said. More help came from three physicians of the formerly Baptist hospital (now government-run) where Wallace worked.

Wallace—the only Southern Baptist missionary martyred in China during the Communist era—first went to Wuzhou in 1935. The tall, quiet, unmarried Tennessean worked as a surgeon and administrator at Stout Memorial Hospital there for the next 15 years, through the upheavals of World War II, the Japanese occupation of south China and the Communist victory over the Nationalist China in 1949.

He kept working for a year after the Communist takeover. But the start of the Korean War in 1950 sparked an intense anti-American propaganda campaign in China. Wallace was arrested in December 1950 and falsely accused of being a spy. He died in prison two months later and was buried in an unmarked grave in an old cemetery near Wuzhou. At personal risk, Chinese friends later marked the grave with a monument reading, "For to me to live is Christ."

The body rested there for more than 30 years. But in 1984 retired missionary Cornelia Leavell, born and reared in Wuzhou by missionary parents, received a letter from a Chinese friend. The letter revealed the old cemetery had been moved and it might be possible to claim Wallace's remains.

Contacts with Chinese officials through the American consulate in Guangzhou (Canton) opened the door for Leavell and her colleagues to go to Wuzhou. They arrived by boat from Hong Kong Dec. 18 with letters from

the Foreign Mission Board and Wallace's sister, Ruth Lynn Stegall, requesting the doctor's remains.

Leavell, a member of First Church, Starkville, said the Wuzhou church officials "smoothed the road" for the visitors, ushering them to various government offices. "They even called in the doctors from the hospital, two of whom had been very close friends of Bill." The two who had known Wallace recognized Leavell from her early years in Wuzhou; one greeted her with her Chinese name.

The Americans were given a tour of the hospital, which is now being expanded, then taken to claim Wallace's remains. They claimed his bones and took them to a nearby crematorium where they were cremated. The cremation was required by Chinese health officials, the missionaries said.

The night before the Americans returned to Hong Kong, the three Chinese doctors paid a brief visit and asked to see the box containing Wallace's ashes. "The doctor who was closest to Bill, as he left the room, put his hands on this box and just sort of patted it, and then walked out," Leavell said. "It was sort of his last farewell to Bill. I don't think anybody else saw it."

The three missionaries emphasized the friendliness and helpfulness of the Chinese, including the government officials involved. "I was afraid there could have been some hostility, but there was not one unfriendly look in the bunch," Leavell said.

Leavell will likely bring the remains to the United States in early January. Mrs. Stegall, Wallace's sister, is planning a memorial service in Knoxville.

Bridges writes for the Foreign Mission Board.

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BR2



# Young Beirut widow epitomizes current situation in Lebanon

By Irma Duke

BEIRUT, Lebanon (BP) — Um Shaddy knocked on the door and walked in. Dressed in black, she sat down at the corner of the missionary's desk and poured out her despair.

Broken, depressed, hopeless but determined, the 35-year-old woman epitomizes Lebanon.

She faces life wearing black for the next five years; young widows have to wear it longer than the traditional year. She lost her husband in a war she doesn't understand. She can't read or write and has five children to raise. And she has no hope of remarriage because men in Lebanon don't raise other men's children.

Life has never been easy for Adele Antone, commonly known as Um Shaddy, which means mother of her oldest son, Shaddy. She never went to school because her mother died at an early age and she had to help her father take care of her seven brothers and sisters. But she wants something better for her sons and daughters.

The children have lost their father, she explained to Southern Baptist missionary Frances Fuller. "I don't want them to lose out on their education, too."

It's been a year and a half since her husband, who served in the

Lebanese Army, moved her and the children to safety in the city. He was on his way back to their farm in the mountains overlooking Beirut when his car was stopped and he was tortured and killed.

Um Shaddy's not alone in her suffering. Her sister's husband was kidnapped eight years ago and she hasn't heard from him since.

Today Um Shaddy lives in a room lent to her in a Christian school. She works part time as the cleaning lady for Arab Baptist Theological Seminary and brings her three-year-old to work with her. She was able to place two of her children in a government boarding school. Two others attend a local school and live with her in the borrowed schoolroom.

Like more than a hundred other families in Lebanon, she was given some Southern Baptist disaster relief funds. With her income from the seminary and an Army widow's small pension, she's able to get by now. But she doesn't know how long she will be allowed to stay in the schoolroom.

A Maronite Christian by name, she says her future lies in the future of Lebanon. "If Lebanon comes back, my life comes back," she said through a translator. She wants the situation to get better for



Um Shaddy

the sake of her children.

"Do you have any children?" she asked a new friend. "I hope the same thing don't happen to you," she pleaded as tears welled up in her eyes.

If the fighting ever stops, she would like to go back to her farm in the Shouf Mountains. She and her husband grew fruits and vegetables and she could make a living there.

"The oranges are probably ripe."

Irma Duke writes for the Foreign Mission Board.

# French Quarter church host witnessing groups

By Oscar Hoffmeyer Jr.

NEW ORLEANS (BP) — Members of the Vieux Carre Baptist Church in New Orleans are planning a year-round witnessing program to be launched during Mardi Gras.

"We want our church to be an inner-city retreat center for non-acquaintance witnessing," Pastor Roy Humphrey said. The church, all 19 members, has sponsored a witnessing program during Mardi Gras for a number of years and plans to continue that.

However Humphrey, who has been pastor for 10 years, said, "We want to use our facilities as a year-round, inner-city center for witnessing by Baptist groups." The program is a cooperative effort with the New Orleans Baptist Association.

Church facilities at 711 Dauphine Street, a block from Bourbon Street, recently were remodeled with sleeping space for more than 55 persons.

Baptist laymen are being registered for a special effort Feb. 14-19, Humphrey said. This is the week preceding Mardi Gras when the city fills with visitors.

Persons arriving Feb. 13 will meet for evening prayer and then make a tour of the Quarter, talk with those they meet and observe life in the Vieux Carre, he said.

Humphrey feels part of the dynamic of "non-acquaintance" witnessing (his term for "street witnessing") is the experience of staying at the church and working as a group which also includes sharing experiences and learning from each other.

"I would like to see youth groups as well as adults use the facilities throughout the year as a retreat center which will include witnessing in the Quarter and holding prayer retreats," Humphrey said. He noted numerous groups have made the church a center for their activities in the past but often not practiced the type of witnessing Baptists follow. Many of them were from out-of-state.

The Vieux Carre Baptist Church is an autonomous congregation.

It is not a mission, although Humphrey expresses appreciation for the Louisiana Baptist Mission Division for grants to support a witnessing program.

He also said Campers on Mission remodeled the facilities to provide living space in addition to the worship facilities. This includes two dormitories, baths, kitchen and microwaves, garbage disposals, and deep freezers. Buildings are air conditioned.

"The small but dedicated membership always has given support to the ministry of the church, which, in addition to regular worship experiences, includes a ministry to shop owners and visitors to the city," he said.

He acknowledged the small group could not save the quarter but "at least we can provide a haven for those who come to help us witness."

The church was organized in 1964 according to Louisiana Baptist Convention records. Until Humphrey became the bi-vocational pastor 10 years ago the congregation experienced pastoral changes about every year.

Persons wishing to participate in witnessing retreats as mission projects may contact Humphrey at 2152 Graham Drive, Gretna, La. 70053 or Nolan Johnston, director of missions, New Orleans Baptist Association, 2222 Lakeshore Drive, New Orleans, La. 70122.

Hoffmeyer directs public relations for Louisiana Baptists.

## Total of 68 evangelists appointed; reappointees added NOBTS plans 2nd lay meet

(Continued from page 3)

with fewer than 300 enrolled in Sunday School, has presented a \$200,000 check to the Kentucky Baptist executive board for Ethiopian famine relief. Another \$225,000 has been pledged in January by an anonymous Georgia donor.

Southern Baptists can move swiftly to provide such relief, Saunders said, because their regular gifts through the Cooperative Program and the Lottie Moon Christmas Offering have put in place a system of missionaries trained both in the language and the culture of these African countries.

More than \$3 million has been allocated this year for African needs

out of a total of more than \$6.5 million allocated worldwide.

The board had special prayer God would send rain to the drought areas of Africa.

The board also moved ahead with its plan to assist Canadian Baptists, offering to help identify personnel needed overseas, assist in screening Canadian applicants through the board's personnel selection department, and train these new missionaries at the Cauthen Missionary Learning Center near Richmond. It encouraged Canadian Baptists to set up their own foreign missions committee or board and to channel their mission offering gifts and part of their Cooperative Program receipts to support the missionaries.

A second "Convocation of the Laos" will take place March 7-9 at New Orleans Seminary, featuring Herschel Hobbs, Grady Cothen, and Owen Cooper. Hobbs is retired pastor of First Church, Oklahoma City; Cothen is retired president of the Sunday School Board; and Cooper is a layman from Yazoo City and, along with Hobbs, is a former SBC president.

The program will continue the theme of ministry of the laity which was begun in the first meeting in December 1983 at the seminary.

Other Mississippians on the program will be Russell Bush, Jr., a layman from Columbia, and Paul Harrell, who will preside over two sessions. Harrell is Brotherhood director for the Mississippi Baptist Convention Board.

Hobbs will speak on "Diakonos: Prerequisites for Ministry." Bush will speak on "My Pilgrimage." Cooper will speak on "A Perspective on the SBC," and Cothen's topic will be "The Servanthood of Jesus as a Role Model for the Laos."

Sid Buckley of South Carolina will be music director.

For registration information, write Thomas Kinchen, Office of Continuing Education, NOBTS, 3939 Gentilly Blvd., New Orleans, La., 70126-4858. Registration costs \$25 per person.

"All manner of evils follow robbing God, among them the starving of the pastor." — J. B. Gambrell

## Rhodes becomes DOM for Pearl River Association

Kenneth Rhodes began work Jan. 1 as the new director of missions for Pearl River County. He had for three years worked as program director for the association, in training for this position. He succeeds Marvin K. Lee, who retired last month. Also he has been pastor of the Juniper Grove Church, Poplarville, since 1974.



Rhodes was born at Meridian. He and his wife, Elaine, have two children. He is a graduate of Clarke College, William Carey College, and New Orleans Seminary. Duffee Church ordained him in 1969.

Other of his pastorates have been at Brewer Church, Richton; Salem Church, Philadelphia; and New Black Jackson Church, Philadelphia. He has served as Church Training director for Pearl River and Perry associations and as VBS director and missions committee chairman in Perry.

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Regis Inn . . . . . 335-2661	Alamatt Motel . . . . . 332-0931



# Chaplain referral may trigger national response

By Herb Hollinger  
Editor, California Baptist

FRESNO, Calif. (BP) — What began this past summer as an attempt to meet the needs of companies in a local area with an industrial chaplain may have triggered a program which will affect Southern Baptist pastors and churches throughout the United States.

It began in July when Costa-Meda Baptist Association in Concord, Calif., and Rod Murcay, former pastor of First Southern, Santa Paula, Calif., teamed up to provide a chaplain to two large industrial parks in nearby Concord and Walnut Creek.

Last July Murcay started contacting Chevron USA, one of the largest oil companies in the world. Although Murcay envisioned a chaplaincy referral system for the entire company, much like a pastor would as he counsels with his congregation, Chevron liked the proposal but changed it to only refer to the East Bay area.

Undaunted, Murcay made contact with Toyota's national office in Torrance. The Toyota people were not interested... not in a local referral program but they were interested in a national network of referrals to include their 12 regional offices in the United States.

A call by Murcay to the SBC Home Mission Board found the HMB has a chaplaincy program which would be available nationwide to handle referral calls.

But while he was still trying to imagine what might happen with Toyota's proposal, Bank of America responded to a Murcay phone call. "Unless you can handle all of our banking operations from our executive offices to the local banks, we're not interested," Murcay was told by bank officials. Bank of America is the largest bank in the United States.

Again, a quick call by Murcay brought a receptive reply. The state convention office in Fresno, through the Christian social ministries department, helped outline a system of referrals covering the whole state of California.

Robert Williams, CSM department director, told Murcay every associational director of missions could receive calls about a company employee's personal problem or crisis, evaluate the need, locate the address and refer the person to a local pastor to handle the need.

"This is ingenious," Murcay said. "Suddenly, Southern Baptist pastors could serve all of industry, nationwide as resources for hurting people."

What can large corporations get from Southern Baptists that they don't have already?

Murcay willingly lists them: availability of persons who could respond within hours of emergency calls (pastors), hospital visitation, funeral services, weddings, interfaith witness, international referrals, language missions, Christian social ministries. Even some churches are in a position to help people "in the market place," said Murcay.

Murcay's reception with the corporation "executives" has been eye-opening.

Meeting with Bechtel Industries officials, Murcay was told, "If we didn't think this program could help our 30,000 employees, you wouldn't be here today. If we weren't planning to use this program extensively, you certainly wouldn't be coming back to meet with my staff."

Murcay said the meeting with Bechtel officials in the company's San Francisco office was beyond expectations. The words "Baptist" and "pastors" didn't bother the executives at all, he said.

"They were interested in performance, nothing more," he added. In fact, Murcay continued, one of the staff members said "I live on Seminary Drive in Mill Valley. I've become acquainted with some single girls (attending Golden Gate Baptist Seminary) who have since gone to foreign missions. I know Southern Baptists and we need what you have to offer."

Bechtel then endorsed the program to use with all their employees — nationwide.

Again, in a Sept. 26 meeting Murcay was given approval for a chaplaincy referral program for the American Telephone and Telegraph Company in the western states.

Then came a meeting with Safeway Stores, the nation's largest food retailer with offices in Oakland. Another meeting has been set for Nov. 7, Murcay said, with the company's staff. Safeway has 2,200 stores in the United States, Canada, Australia and Europe.

So far, Murcay has set up programs for AT&T's western states division with 14,000 employees; Bechtel Industries with 30,000 employees and the local Dupont, Inc., division with 350 employees. Negotiations are continuing with firms such as: Safeway, Bank of America, Chevron, Pacific Gas and Electric, Toyota, Nissan and Pacific Bell.

"Southern Baptists stand on the brink of a ministry so big we are overwhelmed," Murcay said. "But they also stand before an opportunity that cannot go unchallenged. Industry is ripe and ready for a spiritual approach to employee assistance. It is clear that they are eager, yet hesitant to go with a chaplaincy program. If, in California, major corporations can be opened up to Christian ministry, then the whole world will come to Southern Baptists for assistance."

"The limitations on this ministry are only in the minds and hearts of those who implement it. If money, or time, or personnel, or whatever stand in our way then the open doors may be shut to us forever. The chaplaincy program to industry, on a national and international basis, links all we do as Southern Baptists and channels our tremendous resources of people towards the goal of reaching people where they live. This is Bold Mission Thrust."

## February festival will fill Colonial Heights with music

Colonial Heights Baptist Church, Jackson, will be alive with the sound of music on Feb. 23 as the Mississippi Baptist Church Music Festival takes place.

The festival, this year for the first time, will offer students participation in conducting, instrumental,

keyboard, and vocal work. Each special area will be judged and winners will be chosen. High School students in the 10th, 11th, and 12th grades who earn Superior ratings are eligible to win \$25 scholarships to a Baptist summer music event. Graduating seniors are eligible for \$150 scholarships to the college of his or her choice.

The four-part festival begins at 9:30 a.m. on Feb. 23, and concludes when all participants have been judged.

John Hanberry will direct the conducting and instrumental areas, Dot Pray will direct the keyboard work, and Susan Clark will direct the vocal part. These three are music specialists with the Mississippi Baptist Church Music Department, which is sponsoring the event. For details on registration, contact your church music minister, or the Church Music Department, Box 530, Jackson, Miss., 39205, phone 968-3800.

## Morgan asks fair treatment for ministers

By Ray Furr

DALLAS (BP) — Annuity Board President Darold H. Morgan told officials from the United States Treasury Department there is no justification for applying a revenue ruling which prevents ministers with tax-free housing allowances from deducting real estate interest and taxes while allowing others with tax-free housing allowances to receive those deductions.

In a meeting with Acting Assistant Secretary of the Treasury for Tax Policy Ronald Pearlman, Morgan said the Internal Revenue Service has deliberately discriminated against ministers by not making Revenue Ruling 83-3 applicable to all groups with housing allowances. He requested the Treasury be "fair by not denying clergy of income tax deductions for interest and real estate taxes between Jan. 3, 1983 and Jan. 1, 1986, even if they relocate during this period."

Morgan told Pearlman the IRS action has been a "chilling effect" on the mobility of ministers. "There are many ministers who feel the Lord calling them to other places of service, but due to tax penalties and financial hardships caused by the ruling can not move."

The IRS has issued no similar rulings affecting any other groups with housing allowances.

The Annuity Board president said Pearlman agreed the application of Revenue Ruling 83-3 to ministers only is unfair while allowing members of the military and other organizations with tax-free housing allowances to receive the added deductions.

According to a previous source the treasury had not planned to issue a similar ruling affecting military personnel before 1986. However, Morgan noted a treasury spokesman did say action on the issue was imminent with respect to members of the military and other taxpayers receiving housing allowances.

"Ministers acted in good faith by relying on previous IRS rulings and have made long-range financial plans in purchasing homes and arranging mortgages," said Morgan.

He said representatives from the Church Alliance, a 27-member organization acting on behalf of church pension programs, appealed to the Treasury when the IRS failed to grant their request of delaying the ruling's effective date until 1988 so clergy could make financial adjustments. The U.S. Senate has passed resolutions and bills this session which would have reversed or delayed Revenue Ruling 83-3 and similar rulings concerning house allowances.

Furr writes for the Annuity Board.

"One good deacon is worth many poor preachers." — J. B. Gambrell

"The best doctrine in the world should be preached in the best way." — J. B. Gambrell

"The masses are quick to know the spirit of a preacher." — J. B. Gambrell

## Student mission actions reflect campus heritage

Frank Wm. White

NASHVILLE, Tenn. (BP) — An increase in student involvement in missions and evangelism is a reflection of the heritage of student missions, according to Charles Johnson, the secretary of national student ministries, Sunday School Board.

The statistics for the 1983-84 school year, reported by state convention student directors and compiled by the NSM staff, show students led 2,141 revivals and 11,445 students were involved in summer missions and short-term mission projects.

The number of student-led revivals is a 38 percent increase from the 1,546 conducted the previous year. The number of students involved in missions projects represents a 28.3 percent increase from the 8,919 involved the previous year.

The number of students involved in missions has more than doubled the 5,388 of two years earlier.

A total of 96 Sunday Schools, missions, and churches were started in 20 states by students during the 1983-84 school year, nearly matching the total of 97 from the 1982-83 school year.

While 155,070 students were reported to be involved in Baptist student ministries, 133,546 were enrolled in Sunday School in a local church. Bible study groups on campus attracted 40,767 students, reflecting a continuing increase. The total is 14 percent more than the 35,684 of the previous year.

Some type of assistance in developing a ministry to students was provided to 2,930 churches and 1,607 church workers with responsibility for student ministry received training in the field.

Students contributed \$956,348 to Southern Baptist mission projects, according to the report.

Although the report shows a 2 percent decline in the number of campuses with Baptist student ministries — 1,141 compared to 1,165 of the previous year, the national trend is toward an increase in BSUs.

National student ministries has set a goal of 1,200 campus programs by 1985 and 1,500 by 1990.

White writes for the Sunday School Board.

## Mississippi Baptist activities

- Jan. 14 Sunday School Church Growth Projects Whistlestops 9:30 a.m.-Noon-FBC, Pascagoula/FBC, Hazlehurst; 7:00-9:30 p.m.-FBC, Lucedale (SS)
- Jan. 15 Sunday School Church Growth Projects Whistlestops 9:30 a.m.-Noon — Grace Memorial BC, Gulfport/West Laurel BC, Laurel; 7:00-9:30 p.m. — Calvary BC, Waynesboro/Pearl River Assn. Bldg., Carriere (SS)
- Jan. 16 Sunday School Church Growth Projects Whistlestops 9:30 a.m.-Noon — Poplar Springs Drive BC, Meridian/28th Avenue BC, Hattiesburg (SS)
- Jan. 17 Sunday School Church Growth Projects Whistlestops 9:30 a.m.-Noon — Forest BC, Forest/FBC, Columbia; 7:00-9:30 p.m. — Morrison Heights BC, Clinton/FBC, Summit (SS)
- Jan. 18 Sunday School Church Growth Projects Whistlestops; 9:30 a.m.-Noon — FBC, Natchez/FBC, Vicksburg (SS)

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# Center Cities Ministries planned for New Orleans

By Oscar Hoffmeyer Jr.

NEW ORLEANS (BP) — Jimmie Knox, director of the Baptist Exposition Ministries during the 1984 Louisiana World Exposition, became director of Center Cities Ministries Jan. 1.

The New Orleans program, a cooperative effort of the Louisiana Baptist Convention, Southern Baptist Home Mission Board and Greater New Orleans Baptist Association, is the first ministry of its kind in the Southern Baptist Convention, according to Wayne Taylor, associate in the LBC missions division.

Taylor said Knox's responsibilities will include crisis ministry, street ministry in the Vieux Carre, ministry to convention tourists, ministry to office workers and training for Baptist volunteers who will assist with these programs.

Don Mabry, director of the Louisiana Baptist missions division, said office space for the program is under consideration in several locations in downtown New Orleans.

During a recent evaluation session following the close of the Baptist Exposition Ministry program, Knox and his staff of summer missionaries reported that in 22 weeks on the street they distributed 155,000 tracts, including Scripture and Bibles; made 200,000 contacts and recorded 85 professions of faith.

Major emphases of the Center City Ministries program will be to:

- contact persons registered for conventions to offer crisis counseling services while they are in New Orleans;

- provide a continuing witness and counseling program to persons who work in offices and stores in downtown New Orleans and

- provide witnessing teams similar to the Baptist summer missionary performers such as bluegrass and gospel bands who entertain and witness to tourists in the French Quarter.

Baptists operated a multi-faceted ministry during the World's Fair which included programs at campgrounds where tourists parked their recreational vehicles and street witnessing throughout the French Quarter among guests, "street people" and shop operators.

This experience showed Baptists a continuing ministry in the central city is needed, Taylor said.

Knox said, "Many people do not feel comfortable with a ministry to street people, shop owners, tourists and others" who are apart from regular church channels. A training program for Baptist volunteers to become part of a permanent witnessing and counseling team will be an important part of the program, he said.

"A ministry is also planned for hotel/motel support employees where we will offer Bible study during lunch time or another convenient time. Crisis counseling for a tourist or conventioneer who has experienced trauma while away from home will be another ministry."

Referral to a local Baptist church will be made for follow-up, especially for out-of-town guests, he said.

A summer missionary, whose

French Quarter ministry made her aware evangelism is a "lifestyle" said, "I would stop to talk with people — street people, tourists or shop owners — and realized these actions were not thought ahead like church visitation night, instead it was letting the Spirit work in me as I walked down the street."

Knox said he plans to develop a broad base of participation among local Baptists who will find this type of ministry a challenge. During the second half of the fair more local Baptists were responding to the programs, he pointed out.

Central city ministries require a different approach, summer missionaries reported. Among some do's and don'ts are:

- Do have spiritual consistency. One missionary said, "When I had my banjo around my neck I was spiritual to the shop owners or street people I had come to know. Later, during time off when I didn't have the banjo, they remarked I was the same person;"

- Do not give out money on request. Rather take the person to a restaurant and buy them food, and
- Do develop the ability to be accepting of others different from yourself.

"This will be a unique and innovative ministry and we plan to evaluate our program every three months and make necessary adjustments," Taylor said.

Hoffmeyer directs Louisiana Baptist Public Relations.

## Downtown Dallas property sold by Texas Baptists

DALLAS (BP) — Officials of the Southern Baptist Annuity Board and the Baptist General Convention of Texas have sold their 511 North Akard office building and adjoining land to the Lincoln Properties Company of Dallas for about \$12 million.

The 39,000 square foot land area — just under an acre — sold for what some developers said is the highest price ever paid for land in downtown Dallas.

Darold H. Morgan, president of the Annuity Board, and William M. Pinson, Jr., executive director of the Baptist General Convention of Texas,

said the money from the sale of the property will be used to strengthen the retirement plans for Southern Baptist church and denominational staff and to provide space and other resources for the Texas Baptist Executive Board mission and support programs.

Morgan said the Annuity Board's share in the sale will be added to the retirement investments, with the proceeds securing and strengthening plans administered by the board.

This decision concerning the use of Texas Baptists' share of the proceeds will involve review of facility requirements, costs, location and overall mission needs before the Executive Board authorizes further action, said Pinson.

The board and the BGCT will have the option to occupy the building for several years so they will have ample time to make the necessary arrangements for relocation.

## Choral reading festival to be in Hattiesburg

A choral reading festival will be held Sat., Jan. 12, at 9:30 a.m. at Roseberry Piano House, University Mall at 3906 Hardy St., Hattiesburg.

John Lee will be featured on the program. He is a graduate of Baylor University, B.M.E. and M.M. He was director of the Baylor Religious Hour Choir for three years. Professionally he has served as director, singer, and instrumentalist for the Continental Singers and Orchestra, and as arranger, editor, and music reviewer for Word, Inc.

He will be reviewing several new works for Easter, including a musical for children by Terry Kirkland, "The First Lord's Day," and a choral collection entitled "Proclaim the Glory."

Also there will be a demonstration of Allen church organs.

With one to three persons registering from one church, the cost if pre-registered will be \$8 each, and at the door, \$10 each. This fee includes the music package which each person will receive at the door.

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Thursday, January 10, 1985

BAPTIST RECORD PAGE 7

## Sale of handwritten Bible brings world record \$825,000

New York, N.Y. (EP)—The recent sale of a handwritten 14th century Bible for \$825,000 represents a world record price for the sale of historical material relating to Judaism.

Sotheby's spokeswoman Batya Monder said "There isn't anything that's even come close to it."

The Bible was part of the collection of David Solomon Sassoon. Sassoon collected more than 1,000 volumes of Hebrew manuscripts before his death in 1942, and is said to have committed the Bible to memory before he was 18.

The volume was purchased by an anonymous European collector.

## Language spoken by Jesus fading from use in Jerusalem

JERUSALEM, ISRAEL (EP)—Aramaic, the language thought to have been spoken by Jesus Christ nearly 2,000 years ago, is fading from use in Jerusalem. The Aramaic language is used by Syrian Orthodox Christians, but this community is dwindling quickly. In 1948, when the new state of Israel was created, there were about 2,000 Syrian Orthodox families in Jerusalem, today Jerusalem's Syrian Orthodox community number about 100 families, about 350 people.

A major contributing factor to the decline of Aramaic use is the lack of a Syrian Orthodox school. When the new nation of Israel was formed, the existing Syrian Orthodox school was in the Jewish sector of Jerusalem, while most Syrian Orthodox families fled to Jordanian-ruled East Jerusalem. A school was opened there which would teach children to read and write Aramaic, as well as Arabic

and English, but that was closed in 1967 when Israel captured the West Bank of the Jordan river.

Efforts are underway once again to establish an Aramaic school, but this may not be financially possible for the tiny Syrian Orthodox community.

The Aramaic language is related to both Hebrew, which preceded it, and Arabic, which followed it. It was the language of the Jews at the time of Christ. The gospels of Matthew and Mark record Christ's last words in Aramaic: "Eli, Eli, lama sabachthani?" meaning "My God, my God, why has Thou forsaken me?"

The Syrian Orthodox Church claims that its history can be traced back to Jesus' brother, James. Church tradition says that their Jerusalem church was destroyed by Romans in 70 A.D. and rebuilt in 72 A.D. on the site of Christ and the disciples' Last Supper.

## 1985 Church Growth Whistlestop Schedule

Sunday School Growth Conferences for pastors, directors, Outreach leaders, teachers, Cradle Roll and Homebound leaders. Motivation and Training for growth!

January	Place	Town	Time
14	First	Pascagoula	9:30 a.m.-noon
	First	Hazlehurst	9:30 a.m.-noon
	First	Lucedale	7 to 9:30 p.m.
	First	Magee	7 to 9:30 p.m.
15	Grace Memorial	Gulfport	9:30 a.m.-noon
	West Laurel	Laurel	9:30 a.m.-noon
	Pearl River Assoc. Office	Carriere	7 to 9:30 p.m.
	Calvary	Waynesboro	7 to 9:30 p.m.
16	Poplar Springs Dr.	Meridian	9:30 a.m.-noon
	28th Avenue	Hattiesburg	9:30 a.m.-noon
17	Forest	Forest	9:30 a.m.-noon
	First	Columbia	9:30 a.m.-noon
	Morrisoh Hgts.	Clinton	7 to 9:30 p.m.
	First	Summit	7 to 9:30 p.m.
18	First	Natchez	9:30 a.m.-noon
	First	Vicksburg	9:30 a.m.-noon
28	First	Philadelphia	9:30 a.m.-noon
	First	Yazoo City	9:30 a.m.-noon
	Emmanuel	Grenada	7 to 9:30 p.m.
	Parkway	Kosciusko	7 to 9:30 p.m.
29	N. Greenwood	Greenwood	9:30 a.m.-noon
	Ackerman	Ackerman	9:30 a.m.-noon
	Second	Greenville	7 to 9:30 p.m.
	First	Columbus	7 to 9:30 p.m.
30	Lee Baptist Church	Tupelo	9:30 a.m.-noon
	Oakhurst	Clarksdale	9:30 a.m.-noon
31	First	Batesville	9:30 a.m.-noon
	First	Corinth	9:30 a.m.-noon
	First	Holly Springs	7 to 9:30 p.m.
	First	Oxford	7 to 9:30 p.m.

February

1	Pittsboro	Pittsboro	9:30 a.m.-noon
	Parkway	Hernando	9:30 a.m.-noon

Sponsored by the Sunday School Department, MDCS, Keith Wilkinson, Director.



# High court hears arguments on silent prayer in schools

WASHINGTON (BP) — After hearing oral arguments on one of the nation's most emotionally-laden subjects over the past generation, the U.S. Supreme Court must now decide if state laws providing for silent prayer and meditation in public school classrooms violate the Constitution's ban on an establishment of religion.

Attorneys on both sides of the issue presented their views to all nine high court justices Dec. 4, with one lawyer declaring silent prayer and meditation a "common sense accommodation" of religion, but another insisting, "This is not the business of the state."

Hanging in the balance is an Alabama law enacted in 1981 which reads: "At the commencement of the first class of each day in all grades in all public schools, the teacher in charge of the room in which such class is held may announce that a period of silence not to exceed one minute in duration shall be observed for meditation or voluntary prayer, and during any such period no other activities shall be engaged in."

Except for the specific mention of prayer, the law restated a 1978 statute calling only for meditation. Evidence in a lower court claimed the primary sponsor of the new law, a state senator, sought the new wording "to promote religion and religious practices."

A group of Mobile parents, headed by Ishmael Jaffree, objected to the new law, challenging the provision for silent prayer in a federal district court in Alabama. At the time Jaffree, a father of five, had three children in Mobile public schools.

U.S. District Judge Brevard Hand upheld the law last year, ruling the Supreme Court erred in its landmark 1962 and 1963 decisions outlawing state-prescribed religious devotions in public schools. Hand attracted national attention by holding that states, unlike the federal government, are free under the First Amendment to enact official religions if they wish.

But the Eleventh Circuit Court of Appeals reversed Hand's decision, ruling the 14th Amendment's guarantee of "equal protection of the laws" makes applicable to the states

the constraints on the federal government set forth in the First Amendment.

In arguments before the high court, none of the three participating attorneys mentioned Hand's reasoning, drawing the battle line instead over whether silent prayer laws are needed.

John S. Baker, a law professor at Louisiana State University, Baton Rouge, La., insisted the Alabama law "does not endorse religion," shows no preference of "one religion over another," or pronounce the state's blessing on "belief over nonbelief." On the contrary, he argued, the law is "neutral" in that "it respects the consciences of all students."

Baker steered clear of Hand's criticism of the 1962 and 1963 decisions, telling the justices the Alabama statute is "essentially different" from state laws in New York and Pennsylvania and a municipal law in Baltimore struck down in those historic rulings. The Alabama law was needed, Baker said, because many citizens labor under the impression "that students no longer have the right to pray silently."

He also cited the high court's 5-4 ruling earlier this year upholding the right of towns and cities to erect nativity scenes at public expense, a decision Baker said "affirmatively mandates accommodation" to religion. In the Alabama case, he said, such accommodation extends to those "who feel in conscience they must begin their day" with prayer.

Ten minutes of Baker's allotted half hour were given over to Paul M. Bator, deputy solicitor general in the Justice Department, to make the Reagan administration's argument that the challenged law "enhances the freedom" of public school students. Observing the "modern American school is a very busy and noisy place," Bator called silent prayer a "very simple, very inoffensive" practice.

Jaffree's attorney, Ronnie L. Williams, of Mobile, labeled the law a "blatant attempt to do through the back door what (Alabama) could not do through the front door."

The law was not needed, Williams declared, because the 1978 statute already guaranteed a minute of silent for meditation. He added: "I don't think the government has to take any step at all to encourage prayer."

Public school children are a "captive audience" with "impressionable minds," Williams declared. What was offensive to Jaffree, he concluded, was his children "were being taught one thing at home and another at school."

When it decided last April to take on the Jaffree case, the Supreme Court at the same time affirmed the Eleventh Circuit's decision striking down a separate Alabama law authorizing classroom teachers to lead their pupils in oral prayers.

Besides Alabama, 23 other states have enacted silence statutes. All could be affected by the high court's decision, expected sometime next spring.

## capsules

### Thais tops in Scripture memory

RAYONG, Thailand — Six Thai Baptists participating in a Scripture memorization contest recited a total of 545 verses and then shared personal testimonies of how they had been blessed by memorizing, reviewing, and meditating on the Word. The contest was among Leadership Training School participants for the "Seaside Churches," located along the Gulf of Siam in the provinces of Choburi, Rayong, and Chanthaburi.

### Writers' contest

WINONA LAKE, IND. (EP) — Light and Life magazine, the official publication of the Free Methodist Church of North America, is sponsoring a writing contest. Contestants may submit one entry of original, unpublished materials in each of two categories, the essay and the poem. Deadline for submission is April 15. The essay theme is "The Greatest Challenge Facing Today's Christian," with length to range from 600 to 750 words. The poem may be about any topic in any form, and should range from 8 to 16 lines.

Cash prizes of \$100, \$75, and \$50 will be awarded in each category. Submissions must be typewritten, double-spaced, author's name and article's title must appear on each page, and entries should include a self-addressed stamped envelope. Entries should be addressed to Contest, Light and Life Magazine, 901 College Ave., Winona Lake, IN 46590.

### Moscow students complete course

MOSCOW, USSR — The All Union Council of Evangelical Christians-Baptists in the USSR has no academic institution for theological training. However a correspondence course is taking the place of formal seminary education. The 1984 Correspondence Bible Course ended in November. Of the 55 graduates, 45 students were ordained as pastors, while 12 will put to practice their musical training as choir directors. (Baptist World Alliance News Service).

### Seminary grads honor faculty

LOUISVILLE, Ky. (BP) — The December 1984 graduating class of Southern Seminary, Louisville, Ky., drafted a resolution of "heartfelt gratitude and appreciation" to the faculty and administrative staff of the seminary.

The resolution, signed by 189 members of the graduating class, was presented to seminary President Roy L. Honeycutt by class officers during the school's 154th commencement.

The resolution expressed gratitude for and pledged continuing commitment to "the nurturing of our faith, excellence of academic pursuit, and challenge to ministry that have been mainstays of our experience at Southern Seminary."

### Children suffer from parents' alcohol abuse

Despite efforts in alcohol abuse education and prevention, children reared in homes plagued by alcohol abuse remain the "forgotten" victims, says a California social worker who counsels families of alcoholics.

Claudia Black says at least half of children raised by alcoholic parents become alcoholics themselves, while another 30% marry people with the disease. Other statistics from her research:

- Daughters of alcoholics are twice as likely to become alcoholics than are other women; sons of alcoholics are five times more likely than other men to abuse alcohol or other drugs.
- 20% of children of alcoholics end up on the streets or in psychiatric hospitals, juvenile homes or prison.
- 40% leave home denying they were raised in an alcoholic home.

—Nashville Banner

### Paramount denies rumor of film on life of Christ

NASHVILLE, Tenn. (BP) — A movie project which deals in part with "the sex life of Jesus" is not under consideration by Paramount studios, according to a spokesperson for the Los Angeles production company.

In recent months rumors have circulated in the nation's conservative religious community that Paramount was considering a film project based on the book, *The Last Temptation of Christ*, by Greek novelist Nikos Kazantzakis.

An official in Paramount's publicity department said such a movie was "never even an officially announced project. And it never will be a Paramount project."

Early this year Citizens for Decency through Law, a nonprofit anti-pornography organization in Phoenix, Ariz., announced in its newsletter Paramount studios might be considering such a project and published Paramount's mailing address.

Published in English in 1960, Kazantzakis' work is a fictional interpretation of the life of Christ. Although the novel was greeted with widespread acclaim from much of the literary community, its depiction of Jesus' struggle between his humanity and his divinity was highly controversial in many religious circles.

### Ban on pro-life picketing overruled

LANSING, MICH. (EP) — In an act which overruled two lower courts, the Supreme Court of Michigan on Nov. 1 unanimously dissolved a temporary restraining order which had prohibited Edward Perrone, a Catholic Priest, and all others from picketing within 500 feet of specified abortion clinics in Detroit and nearby Livonia.

## 'Musician on mission' says others are needed

NASHVILLE, Tenn. (BP) — Participants in the annual church music program planning meeting were presented plans for a five-year emphasis on music and missions, calling for a 2.8 percent increase in music ministry enrollment each year from 1985-1990.

State music secretaries and associates were told "Musicians on Mission" efforts would result in achievement of a national goal of 1.99 million persons enrolled in the music ministry by Sept. 30, 1990. Projected 1984 enrollment is 1.67 million. Official unveiling of emphasis plans comes at the Church Music Leadership conferences at Glorieta and Ridgecrest conference centers in 1985.

Wesley Forbis, secretary of the Sunday School Board's church music department, called the enrollment goal "noble, yet attainable for musicians committed to go and tell, to reach people with the gospel."

"Musicians on Mission are believers helping to carry out the mission God has given a church," he said. "Musicians committed to Christ and to sharing his message and mission in the world realize their need to reach people, develop believers and strengthen missions."

John Thomas, an Alabama musician who has recently joined Southern Baptists' Mission Service Corps as a volunteer, told state convention music leadership the urgent call to music missions changed his life's plan.

"My wife, Gail, and I agreed we would do mission work at some point in our lives," he recalled. "We thought after retirement we would get

a trailer and just go wherever the Home Mission Board needed us and wherever the Lord led us."

But Thomas's perspective changed when he read an article in *The Alabama Baptist* quoting state music secretaries Sandra Bench of Iowa, Harry Taylor of Kansas-Nebraska and Charles Sharp, then of Northern Plains. "They said things like 'Music work in many new work convention areas is more primitive than on a lot of foreign mission fields' and 'We need people who are willing to come and be a part of the community with their salary paid by the church back home,'" he recalled.

"When we read the article and really saw the need, we became convicted because we knew the great resources in personnel and finances which are in the deep South," he said. "We also realized we really couldn't wait until retirement to do our mission work. The urgent need is now — not 25 years down the road."

Today, Thomas is music consultant for the Wyoming Southern Baptist Convention half of each week and minister of music for Boyd Avenue Baptist Church in Casper the other half.

Now that he is involved in music missions, Thomas said he sees a need for "people who are willing to become a real part of missions, evaluating what they do and why they do it. We have people call and say, 'We want to do mission work, and, by the way, how far is it to Yellowstone (National Park)? We need persons who are more interested in winning people than in seeing the sights,'" he said.



# Faces And Places

by anne washburn mcwilliams

## Ev George

"We are going to play a game. The first one who shows his teeth is a rotten egg!" Evelyn George, age 15, five feet tall, big blue eyes, was terribly disturbed. Those kids wouldn't stop making noise. It was the first night she had ever worked with children in Church Training. These first through third graders at Northside Church, Jackson, had nothing to study, and no equipment, and their "teacher" had made no preparation.

Conditions improved, though. And from that time until this, few Sundays have passed that Ev George did not work with children in Church Training — and Sunday School, too. In fact, when last October she moved her membership back from First, Jackson, to Woodland Hills (which used to be Northside), she joined an adult Sunday School class for the first time in her life.

In December, 1984, she retired, after 25 years as preschool/children's consultant with the Church Training Department, Mississippi Baptist Convention Board. The department, Mose Dangerfield, director, gave a reception in her honor on Dec. 18 in the Baptist Building. She's the ONLY such consultant the department has ever had. Also she worked with the mentally retarded.

This morning I called her (856-7836) to find out what she's doing with all that block of free time. She'd just returned from Newton, she said, where her niece, Vicki Prather, who's married to a Clarke College staffer, has a new baby. Her nephew, Tony Anthony, is youth director at First Church, Meridian, so "I expect I'll be on that side of the state a lot," she said.

Last fall she moved into her new house at Deerfield, 20 miles from Jackson (417 Spike Ridge, Canton 39046). She and her mother, Linda, live next door to her sister, Polly, and brother-in-law, A. E. Anthony. Her brother, James, who has three children, lives on a farm at Magnolia.

One of her most prized possessions in that new house, she said, is her walk-in-closet. Since age 15, she'd lived in the house her father built on Lorenz Street and always wished for a larger bedroom and more closet space. Her dad, James Thomas George, an MP&L employee, died in the 60s. Ev was born at Stewart, moved to Jackson in fourth grade, was baptized at Calvary Church.

She loves to play golf. That's one attraction of living near the Deerfield Country Club. "And Mother and I can hop into a golf cart any time," she said, "and ride over to the fishing hole." Probably she will lead some conferences from time to time. But right now she didn't seem too interested in talking about that.

When she was a tiny girl, people would ask her what she wanted to be when she grew up. Always she answered, "A pho-nographer." And she did work for a few years as a stenographer. Her most frustrating job was the summer she worked for a lawyer. "I had to take down in shorthand every word the lawyer and his clients said to each other."

Mrs. W. L. Comperé, pastor's wife at Northside, and Mrs. Jimmy Street kept encouraging her to go to the seminary. Then a vacation trip to Florida with Monte McMahan, who was on the Northside staff, helped her make up her mind. "This trip sort of clinched my desire to go into vocational Christian service. All during the trip, Monte had to stop everywhere and visit the Baptist church!" (Monte later married Pat Clendinning.)

It was at Southwestern that I first knew Ev. We had some good times together in events at Woman's Building, where one year she roomed with Monte and another year with Dale Moore, who is a missionary to Nigeria. I've been at the Baptist Building all the 25 years she has worked here, and she's been a good friend. A few years ago, she and I decided to go to a Religious Education Association meeting at Southwestern. Just the other side of Bolton, we were bowling along on I-20 when suddenly her car went dead. She managed to coax it to the side of the road. One or two men stopped to offer her a ride into town, but she didn't accept. She walked over the hill to a house, and the woman of the house called a garage in Bolton to send us some help. We did make it to Fort Worth.

After seminary she got a B.S. in elementary education at Mississippi College. She was preschool director at two churches — Highland, Dallas, and First, Jackson — and BSU director one year at Florida Southern at Lakeland.

Kermit King was her boss in Church Training for most of her years there. She said he gave her the best advice she ever got. "You need to experience something yourself before you can teach it successfully. Don't tell somebody to do something if you don't or can't do it yourself." For that reason, she always worked with preschoolers, children, and/or mentally retarded in the local church.

I asked what accomplishments in her Church Training work she takes most pride. "At first," she said, "churches were just 'keeping' preschoolers in Church Training. They would give them coloring books and crayons, to keep them quiet. But churches and people across the state, most of them, have realized that the children need to be taught, that equipment and materials are needed for teaching them."

"One preacher said to me, 'You can't teach a baby in a bed, can you?' But I told him, 'Yes, you can. Babies can learn love and happiness, and a little at the time, as they grow older,



Mose Dangerfield, director, Church Training Department, presents plaque to Evelyn George, in appreciation for her 25 years of work as preschool/children's consultant.

they will learn who Jesus is and the place he has in God's world."

She added, "There are many more departments for preschoolers than when I began work in Church Training. Too, work with the mentally retarded has been really rewarding. This has been one of my loves." She began retreats at Garaywa for the retarded and their parents. Attendance increased from 25 or 30 to over 100, counting the parents.

In CT work, she traveled at least half the time. In early years, she stayed in homes. "I made many friends in those years, and I missed that part when the change was made to motels."

Her formula for making decisions: "I don't like to put off doing things. I can't stand something hanging over my head. I try to do the hard things first. I pray about everything. The Lord has led in each of my jobs and life decisions, all along the way."

Though she is a morning person, and doesn't care about sleeping real late, she now can have the luxury of sleeping "at least until 7."

## SBC forum planners announce meet for Dallas

Planners for SBC forum, a pre-convention meeting begun in 1984 in Kansas City, have announced the program for the 1985 session to be held Monday afternoon, June 10, in Dallas, Tex.

Featured speakers will include: Don Harbuck, pastor, First Church, Chattanooga; Randall Lolley, president, Southeastern Seminary; Catherine Allen, associate executive director, Woman's Missionary Union; James Flammig, pastor, First Church, Richmond, and Bill Moyers, CBS television.

Featured musicians will include Cynthia Clawson, Louisville; Ken Medema, San Francisco; Bill O'Brien, Richmond; Darrell Adams, Louisville; and Bob Bailey, Nashville.

John Hewett, pastor of Kirkwood Church, St. Louis, and a member of the forum program committee, said "again we are offering Southern Baptist messengers and visitors an opportunity for worship, encouragement, and celebration before we convene June 11 for the work of convention business. Those attending SBC Forum will experience a positive, helpful afternoon of inclusive Chris-

## Thanks for help

Editor:

I would like to express my deepest gratitude to Mississippi Baptists for your commitment to help educate and prepare students. I appreciate you for your continued prayerful and financial support to William Carey College.

William Carey College gave me an excellent educational foundation for my graduate level preparation in Southwestern Baptist Theological Seminary, Ft. Worth, TX. Also, William Carey College helped me discipline myself to reach my intended educational outcome. Further-

more, William Carey College gave me ample opportunities to participate in various campus organizations. Moreover, William Carey College encouraged me to witness and minister with students who needed Jesus and His love in action. I was intellectually ready for graduate school when I left William Carey College. As a Boy Scout motto says, "Be Prepared," so I was when I graduated from William Carey College.

Manuel Biadog Jr.  
1800 West Seminary Dr., No. A  
Ft. Worth, TX 76115

## Gautier sets special day for Killgores

First Church, Gautier, has proclaimed Jan. 13 "Rondal and Charlene Killgore Day." The Killgores have been appointed by the Foreign Mission Board to serve in Brazil in the field of religious education.

They will have charge of the Sunday morning worship service at Gautier on Jan. 13. In the evening service, Rondal will be ordained to the gospel ministry. Guest speaker will be C. Ferris Jordan, New Orleans Seminary. The ordination service will be followed by a reception for the couple.

Rondal has served First, Gautier, as minister of education and outreach since June 1981, and will conclude his service in this capacity on Jan. 16. The couple will begin orientation in February and depart for Brazil in April.



Jammy and Shirley Berry

## Reedy Acres fund-raiser planned

Jasper Butler, soloist, of Haughton, La., will present a concert Jan. 19 at First Church, Coffeeville, in support of fund-raising efforts for a second cottage at Reedy Acres in Yalobusha County.

Reedy Acres is the newest of the Mississippi Baptist Children's Home satellite locations. It was

named for Guy Reedy, pastor of First Church, Water Valley.

The concert will begin at 7 p.m. There will be a love offering for the cottage.

The land for the newest satellite location was donated a little more than one year ago by Mr. and Mrs. Jimmy Berry. Mrs. Berry and Jammy Berry will be present for the concert.

Butler, an employee of the B.I.C. Corporation, was a member of Pinelake Church in Rankin County before being transferred to Louisiana. He was a member of the choir of the church.

## Eastern Thais form association

CHACHEUNGSAO, Thailand — Representatives from 12 churches and 19 Christian groups in seven states of Thailand voted at their annual revival and fellowship rally to constitute the East Thailand Baptist

Association, effective Oct. 23. The group, which has been functioning as an association for several years, approved a proposed constitution at the meeting.



## — Just for the Record —



Ridgecrest Church, Hattiesburg, in Lebanon Association, held a note burning ceremony on homecoming day, Oct. 28. The ceremony signified the retiring of the church debt with First Magnolia Savings and Loan. Deacons who took part in the program were, left to right, Lawson Myers, Jimmy Morris, Earl Clayburn, Cecil Cooley, Cecil Walters (pastor), Ray Cooley, Theo Extine, Cleo Byrd, and H. V. Clark.

Wildwood Church, Laurel, will have a note burning service Sunday morning, Jan. 13, at 11. A former pastor, Jackie Hamilton, who is now pastor at Highland, Meridian, will preach at the morning service. A "Sunday dinner at the church" will follow the service.

"Welcome to the World" was presented by the youth choir, Dec. 16, East Philadelphia. The choir is under direction of Shirley McKee, Jan McDaniel, and Jane Barnett. Steve Turner is music director; Truman Scarborough is pastor.

Rocky Hill Church, Copiah County, has reorganized and has rejoined Copiah Baptist Association. The congregation has called John Smith as pastor.

Bethsaida Church, Neshoba County, will hold open house and house warming in its new pastor's home on Sunday, Jan. 13, from 2 until 4 p.m. The public is invited. D. L. Stephens is the pastor.

Main Street Church, Hattiesburg, will hold a Christian Life Conference Jan. 13-17. Bertha Smith, former missionary to China, will be the featured speaker. R. Fred Selby Jr. is pastor.

## Tornado destroys building, spares preschool children

By Ken Camp

DALLAS (BP) — A Mesquite, Texas, pastor witnessed "the sovereignty of God" as he saw nearly a third of his church's family center destroyed but more than 30 preschoolers spared when a severe thunderstorm and accompanying tornado ripped across north Texas Dec. 13.

Ronnie Yarber, pastor of Gross Road Baptist Church, was in his office when the morning sky outside his study turned dark and he heard a tremendous roaring.

"I saw the double doors of our family center explode outward and the building begin to swell," said Yarber. The front third of the family center which houses a gymnasium, was blown away and steel girders were curled and twisted back over the roof of the structure.

Normally, as many as 30 to 35 preschool children would have been playing in the gym as part of a Mother's Day Out program. However, the workers in charge Thursday morning arbitrarily decided to let the children stay in the nearby education building for activities.

Yarber and a custodian located the children and the preschool workers unhurt and huddled in the middle of the floor in a dark room, singing "Jesus Loves Me."

"The bottom line was that God did not intend for those children to be hurt," Yarber said. "That building was just iron and steel. It can be

replaced. We can redo a building, but we cannot replace a life."

The Texas Baptist Disaster Relief Mobile Unit was at the scene of the storm damage by Thursday evening. It was later moved to Richardson Heights Church, Richardson, where hot meals were prepared for disaster victims and carried to victims in the wind-stricken areas by volunteers.

Ken Camp writes for Texas Baptists.

## Sugg to conduct Conversational English Workshop

A 16-hour Conversational English workshop will be conducted by Mrs. R. P. Sugg at First Baptist Church, Jackson, on two consecutive weekends in January. The dates are Jan. 11, 12, 18, and 19. Friday evening sessions will be 7-9 p.m., and Saturday sessions from 8:30 a.m.-3:30 p.m.

Cost of the workshop will be \$5 for materials. Handbook for Literacy Missions and Pattern Practices for the New Streamlined English Series, Skill Book I, are the materials to be used. Those having these books already, will not be charged the \$5 fee.

Those interested should contact Bill Gambrell, minister of education at First Church, 948-8780, Ext. 33.

## Illinois church has problem: too much money, not too little

KINMUNDY, ILL. (EP) — The United Methodist Church in this tiny farming community has money problems. But unlike many churches, this congregation has too much money, and can't decide what to do with it.

The problem began earlier this year when Ceja Corp. of Tulsa, Okla. struck oil on church property. The well began producing in May, averaging 114 barrels each day. Oil was also found on adjacent property, in which the church also has an interest. Royalty payments from the two wells come to about \$20,000 each month, according to John Hartleroad, pastor of the church.

"They don't give you a course in seminary on how to deal with abundance," says Hartleroad. "It's always

how to make ends meet on limited resources."

The 170 members of Hartleroad's church are divided on how the money should be used, but agree that it should be spent to help others, and not on themselves. "It's all new for us, and we want to do it right," explains Hartleroad. "It's a tremendous opportunity to further God's work, but it's a complex problem. It's been difficult. Everybody has their own projects that they would like to see the church contribute toward."

Discussion on how the money should be spent centers on one issue, according to Hartleroad. Some members want to use the money for projects as it becomes available. Others want to invest the money, and use the interest as a perpetual fund

for project support. The two groups are having trouble seeing each other's viewpoint," says Hartleroad.

The money will not be used for the church itself, according to the pastor. The 80-year-old building is paid for, and still usable. The congregation is "free to minister to others," according to Hartleroad. "It's difficult being pastor and being stuck in the middle, but what's been exciting to me is that they really want to use it in the best way possible."

Hartleroad says that people in his farming community have expressed a great concern over world hunger, and predicts that at least some of the money will go for hunger relief projects.

Hartleroad says he's been getting plenty of advice from his colleagues.

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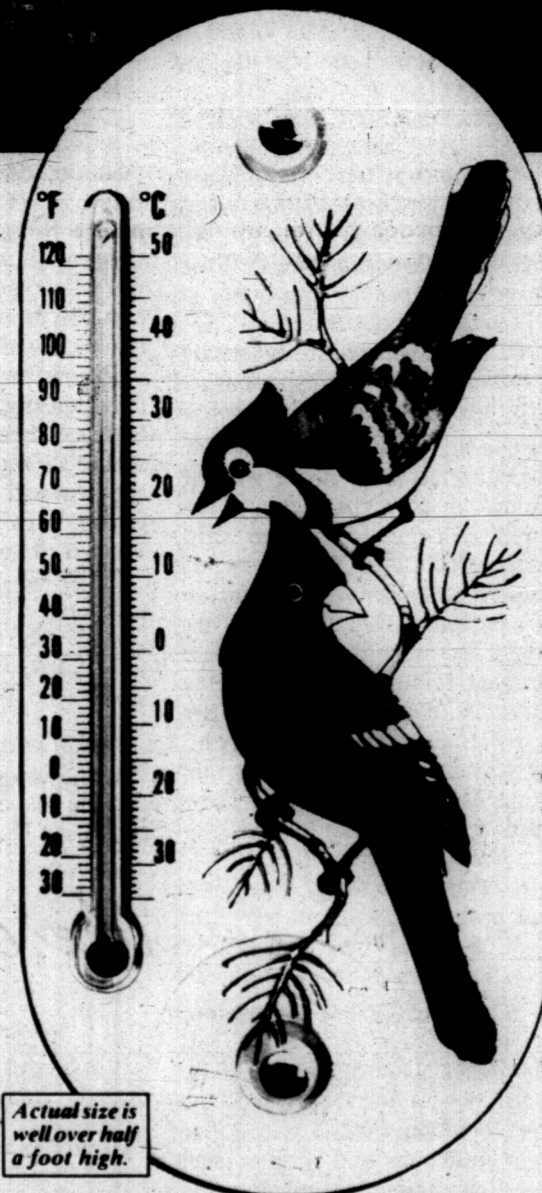
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# New Albany youth survives plane crash

Stacy Andrews, 13, was pictured on page 3 of the Nov. 8, 1984, issue of the *Baptist Record* with his mother, Lynn, and Eddie Thompson, minister of music, at his church, Hillcrest, New Albany. Stacy had won first place in the National Quartet Convention Talent Search Competition, held in Nashville Oct. 7, for his vocal and trumpet solo, "Because of Who You Are."

On December 19, Stacy and his mother were in a plane crash near Hamilton, Ala. With a broken arm and other injuries, Stacy walked for three miles through heavy woods, trying to find help for his mother and the injured pilot. His mother, 37, died from internal chest injuries a few minutes before rescuers arrived.

The pilot, David McMillen of New Albany, who was flying the four-seat Cessna 172 when it went down, sustained a broken leg and other injuries. The crash occurred when the three were returning from Canton, Ga., where Stacy was taking private voice lessons to prepare for a Christian album he is scheduled to make next year for Artist Records of Cincinnati.

One of the prizes for winning the national competition was a recording contract.

A *Clarion-Ledger* article of Dec. 27, by Hayes Johnson, reported that Stacy said, "Through my music, I can express the way I feel and express my belief in Jesus. I think Jesus has a plan, so I'm just taking things as they come." His father told the reporter his son's voice lessons would resume "as soon as he's able."

Future music efforts will be in memory of his mother, the boy said. "That's what she wanted. She would always help me, and that's why she was in that plane. Don't get me wrong; she wasn't pushy."

Marion County, Ala. officials said that the pilot apparently was attempting to turn the plane and head for nearby Jasper airport during foggy weather when the plane clipped the tops of trees. Stacy talked with McMillen and his mother before leaving for help.

A lot of people have called Stacy a hero, but he told Johnson, "I thought in that situation anybody would have done what I did."



## Doctoral graduates from Mississippi

Landrum P. Leavell II, president of New Orleans Seminary, stands with doctoral graduates from Mississippi before commencement ceremonies, Dec. 15. Left to right are Ralph Bennett Henson, doctor of theology, from Meridian; Stanley McCall Henriques Jr., doctor of ministry, from Jackson, and pastor of Friendship Church, McComb; and Leavell.

## N.O. Seminary grants degrees

NEW ORLEANS — During fall graduation exercises at New Orleans Seminary 16 students from Mississippi were among more than 125 individuals receiving degrees.

Students from Mississippi receiving degrees: doctor of theology — Ralph Henson of Meridian; doctor of ministry — Stanley McCall Henriques Jr., from Jackson, pastor of Friendship Baptist Church, McComb.

Master of divinity — Dale Easley of Calhoun City; Thomas Edward Killgore, pastor of Gillsburg Church, Gillsburg; Louis Aubry Martin of Calhoun City; Duong Tan Nguyen of Tutwiler; Donald Glen Payne, from Blue Springs, pastor of Sylvarena Church, Wesson; Michael Perry, pastor of Calvary Church, Tylertown;

Billy W. Stanford of Clinton; Phil Swanson, pastor of Steep Hollow Church, Poplarville; Jerry Beason White of Columbia.

Master of religious education — Ronald E. Jenkins of Clinton; Judy Patrick, Pensacola, Fla., whose home church is Oloh at Sumrall.

Master of church music — George M. Beck, minister of music/youth at Ingalls Avenue Church, Pascagoula.

Associate of divinity in pastoral ministry — Rex Stanley Ard, from Tupelo, pastor of Macedonia Church, Pontotoc; and William W. (Bill) Wible, pastor of Northside Church, Lucedale. (Ard earned his degree by attending the seminary's North Mississippi Center in Tupelo.)

## March 1 is deadline for music writers

Music writing competition with a deadline of March 1 is a part of Celebration '85, according to Dan Hall, director of the Church Music Department for the Mississippi Baptist Convention Board.

Celebration '85 is the observation of 40 years of organized music work on a state level for Baptist churches in Mississippi.

The competition has two categories: for those in the 12th grade and below and for those who are above the 12th grade.

The five classes are for anthems; for vocal solos, duets, and trios; for instrumental work; for hymn tunes; and for hymn texts.

Following the March 1 deadline the winners in each class will be notified by June 1. The winning entries will be performed and the composers honored during Music Leadership Week July 24 to 27 at Gulfshore. The winning entries will be bound, and the winners will receive plaques. Their works will be submitted to publishing firms for consideration. A grand prize will be awarded to one entry, and that entry will be published.

Entry forms are available from the Church Music Department, Box 530, Jackson, Miss. 39205.



## Gift sign underscores church events

Donnie Guy, pastor of Woolmarket Church, Biloxi, stands beside a sign given to the church by Mr. and Mrs. John Dunaway, owners of Dunaway Sign Company, and placed in front of the church because of what is taking place at Woolmarket.

In the past two years, Woolmarket Church has had over 430 additions. The church has been in the top ten in the state in baptisms both years. Sunday School enrollment has tripled and Church Training enrollment stands at 395, with an average attendance of 179. Recently the church voted to take part in Planned Growth in Giving and plans to increase its giving to the Cooperative Program, by 1 percent annually for the next 15 years.

## Mrs. Temple, former BR employee, dies

Mrs. Linnie B. Temple, 80, formerly of 724 Cherry St., Jackson, died Friday, Dec. 21, at University of Mississippi Medical Center. Services were held at 2 p.m., Dec. 22 at Wright & Ferguson Funeral Home chapel.

Mrs. Temple was a native of Relay. She had lived in Jackson for the past 60 years. She was a member of Van Winkle Baptist Church, Jackson, and a former member of Griffith Memorial Baptist Church. She had worked in the mailing department of the Baptist Record, Mississippi Baptist Convention Board, for 17 years, from 1947 until 1964, and several more years part time.

She is survived by her son, Col. William T. Temple of Jackson; brother, Glen K. Burnett of Louin; three grandchildren; and four great-grandchildren.

## B. L. Mohon, retired pastor, dies

B. L. Mohon of 101 Billy Byrd Drive, Clinton, died Dec. 27 at the Veterans Administration Medical Center, Jackson. Services were held at 3:30 p.m. on Dec. 29 in Wright & Ferguson Funeral Home.

He was a Clinton native and a graduate of Mississippi College and New Orleans Seminary. He had held pastorates at the Skeene Church; Zachary Baptist Church in Louisiana; Central Church, Florence, Ala.; Iuka, First Church, and Okolona, First Church. He retired in 1957 because of his health. He was a member of the Okolona, First Baptist Church.

He is survived by his wife, Mrs. Lois Wheeler Mohon of Clinton; son, Robert T. Mohon of Birmingham, Ala.; daughter, Mrs. Janet Mohon Povall of Jackson; brothers, Troy Mohon of Clinton and Leon Mohon of Natchez; sisters, Mrs. Maud Wiley and Mrs. Mabel Massey, both of Clinton; and five grandchildren.

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Chilhowee is an educational institution of the Tennessee Baptist Convention.

## Staff Changes

Leonard Russell has resigned as pastor of Liberty Church, Pontotoc County, in order to enroll at Southwestern Seminary, Fort Worth, Tex.

George Blakney has resigned as pastor of Canaan Church, Lowndes County, to accept the pastorate of Hamilton Church, Monroe County.

Steve Warren has accepted a call as minister of music and youth at Trinity Church, Vicksburg. Jan. 6 was his first Sunday at Trinity. He moved from First Church, Foxworth.

West End, Winston County, has called Hubert Davis as pastor. He goes from Crossroads Church, Webster County. West End Church renovated the pastor's home in anticipation of his move.

County Line (Copiah) has called Reginald Pittman as minister of music.

Pearlhaven Church, Lincoln County, has called Regina Prishmont as director of children's ministries.

Earl Farley, new pastor of Harmony Church, Pontotoc County, and his family moved into the parsonage during the Christmas holidays. They moved from Union County.

J. W. Owen Jr. is new pastor of Horton Memorial Church, Pontotoc County. He moved from the Harmony Church in the same county.

Mac Martin, pastor of Plymouth Church, Lowndes County, was ordained to the gospel ministry at Immanuel Church on Dec. 9.

Ben McDaniel, pastor of Liberty Church, Winston County, will be in Montana during January to help teach January Bible Study.

Allen Webb, Pascagoula, who retired Dec. 31 as director of missions for Jackson County Association, and his wife, Leila Mae, will be leaving for Emerado, North Dakota, Feb. 1. He has accepted the interim pastorate of Calvary Baptist Church, Emerado.

Mississippi Club officers for the 1984-85 academic year at New Orleans Seminary are, left to right, standing, John Gibson, president, graduate of Mississippi College; John Stevens of Clinton, vice president; seated, Tim Glaze of Clinton, publicity chairman; and Becky Tynes of Tylertown, secretary.

## Names in the News





# SBC fights add frustration, says Kenyan mission couple

By Karen Benson

WACO, Texas (BP) — Frustration is built into foreign missions.

There are not enough volunteers to match personnel needs. Budgets shift frequently under the stress of inflation and currency changes. The distance from home is measured both in miles and in time.

Southern Baptist missionaries Al and Peggy Cummins felt those frustrations on the mission field in Nakuru, Kenya, and they were hurt.

When they returned to the United States on furlough earlier this year and found out about the fussing and bickering in the Southern Baptist Convention and threatened cutbacks in Cooperative Program giving, they became angry.

On the mission field, the Cummins didn't understand what was happening within the convention back home. "We really didn't have any inside information," Cummins said. "But I hadn't been home a week until I began to hear the charges of churches withholding Cooperative Program money. You know, that's the lifeway of doing things."

Cummins said he finds it unusual that any real attempts to stop the flow of Cooperative Program dollars haven't hurt anyone but the mission enterprise.

He said it is like the old saying: "the ones we love the most, we hurt the most."

Said Cummins, "I know there's not a one of those folks out there that would deliberately do this to hurt missions. But somehow they've got it in their heads that they're going to hurt a seminary, or a college. But you know, those places have got millions of dollars. The only ones I've seen so far that have been cut up have been those that are out there trying to do the work of the Lord on the field."

The very thing that pulls Southern Baptist together is mission causes around the world, Mrs. Cummins said. "That cements our relationships, and yet it's the very thing that's suffering by all this bickering. That's very hard to take. You've got your own problems in adjusting your life and trying to solve your own convention problems abroad, and then you've got this underlying insecurity from home. It makes it hard."

The uncertainty and uneasiness within the SBC is leading to discouragement among missionaries throughout the world, Cummins said. "It kind of gives you second thoughts about getting ready to go back overseas, 10,000 miles away from home knowing that there are those who would love to see us go under, simply because of the way they're withholding their money."

The cutbacks may eventually have an impact on other SBC agencies and institutions, Cummins said, "but I'll tell you who's going to go first — it's going to be us."

What makes the situation even worse is missionaries from other denominations have long envied the Southern Baptists for the way the denomination supports its missionaries — and that image is in

danger of crumbling, Mrs. Cummins said.

We have the very best support out there of any other denomination in the world. We don't have to spend our time begging for money, because it's there. Everyone is envious." But now, "for us to throw that away is unbelievable to me, nearly ungodly," Cummins said. "I know of so many other missionaries who would love to come under our system."

The only way for Southern Baptists to reverse this current trend, Cummins said, is for individual Baptists to become involved in mission causes and to care personally about a physically and spiritually hungry world.

"I'm astounded at Christianity at times, especially during this very difficult time in the world," Cummins said. "We've got 40,000 people dying a day, and yet the most important thing we've got going over here is fussing. You know, God Almighty is going to hold us accountable for this like we've never seen before. I'm surprised God hasn't settled this already."

"When you have an issue this tremendous, of life and death to so many people, and when there is so much shouting and tumult going on over here so that you can't hear the cries, then Satan has won."

The Cummins, missionaries-in-residence at Baylor University, plan to return to Kenya in early January. Cummins will assume new missionary duties as a human needs coordinator, supervising Foreign Mission Board projects in Kenya relating to food distribution, clean water supplies, preventive health care, and retraining and "retooling" Kenyans to minister the gospel.

But their overriding personal interest is in helping to alleviate world hunger — and making others aware of the seriousness of the world hunger problem.

"But sometimes we get so caught up in the millions and billions of dollars that we sort of forget that the little 50-cent pieces and dollar bills add up," Mrs. Cummins said. "Just 50 cents a day — the price of a Coke — would feed a person for a week."

"If just those few that are concerned about world hunger would say, 'Alright, I'll do without Cokes and give \$10 a month' and just make those little kinds of sacrifices, then when the drought comes and we need \$75,000, all of those 50-cent pieces are going to be there."

But such concern has to become a lifestyle in order to be effective in the long term, Cummins said. "It has to begin with more than just somebody giving money. It has to begin with an understanding that we are accountable and responsible for what God has given us — little or great. God may give us a lot, or he may give us a little. The question is, how will we use it. Where it all starts is with understanding and recognizing there is a problem."

Benson writes for Baylor University.

## Missionary base pay constant; local inflation rates vary

RICHMOND, Va. (BP) — Missionaries not only live "on" the local economies in which they serve, they also live "in" that local economy.

They ride the financial roller coaster of inflation and changing currency exchange rates along with the nationals. However, one stabilizing factor is that Southern Baptist missionaries are paid a base salary computed on U.S. dollars.

Al and Peggy Cummins (see story above) provide a good example.

Kenya missionaries received four adjustments in compensation in the 12-month period between February 1983 and January 1984. One was a sizeable cost of living increase; three were cost of living decreases. William R. O'Brien, executive vice-president of the Southern Baptist Foreign Mission Board explained.

"All adjustments were cost of living changes, with no reduction in base pay. In an effort to equalize buying power of more than 3,400 missionaries in 105 countries, the Foreign Mission Board provides all the same base pay but factors in a cost of living adjustment to offset inflation and currency fluctuations," O'Brien said. "This has been a long-established policy."

The cost of living adjustments rise or fall based on a formula which includes the strength of the U.S. dollar

against the local currency and inflation rates. The strength of the U.S. dollar against the Kenya shilling affected the decreases in Kenya.

In 1984, missionaries in 19 countries received upward cost of living adjustments, missionaries in 18 countries received downward cost of living adjustments and missionaries in 67 countries had no cost of living change. After a downward adjustment from December 1983 to January 1984, Kenya missionaries' cost of living factor remained the same throughout the rest of 1984.

"Missionaries live and work in difficult and intense situations, especially in the Third World, and it's natural that controversy in their support group would upset them," O'Brien said, referring to current disputes within the Southern Baptist Convention.

"But the current controversy and the current condition of the Cooperative Program (the Southern Baptist unified budget which provide voluntary support for national and worldwide mission and education programs) have no connection with cost of living adjustments experienced by missionaries. These factors have not made it necessary to decrease compensation or slow down the appointment of missionaries," he said.

## Gospel quartets will sing in association, state meets

Associational quartet sings during February will lead to a gospel quartet night March 23 at Mississippi College, according to Dan Hall, director of the Mississippi Baptist Church Music Department.

The associational quartet sings and their final culmination in the gospel quartet night will all be a part of the current emphasis on 40th anniversary of the organization of organized church music work in Mississippi, Hall said. The emphasis is known as Celebration '85.

Local churches are being urged to sponsor quartets for the association sings with one quartet from each church. Churches can contact their associational music directors for particulars. If churches do not know who

that is, they may get that information by calling the Church Music Department at the Mississippi Baptist Convention Board in Jackson.

Those quartets being judged as first place in the associations will be able to participate in the state-wide quartet sing March 23 in Clinton. The first, second, and third place quartets in the state quartet sing will sing during the gospel quartet night that evening at 7 p.m. in the Mississippi College coliseum in Clinton.

Only amateur quartets are eligible to participate, Hall said.

Second and third place quartets in the associations may have opportunity to sing non-competitively during the state quartet sing, Hall noted.

## Della Anderson, Jeff Simmons pass 100 mark

At least two Mississippi Baptists reached their 100th birthdays during November and December, 1984, and were honored by their churches and families. They were Della Glaze Anderson, who lives in Laurel, and Jeff D. Simmons of Louin.

Louin Church presented a certificate of recognition and a birthday card to Jeff Simmons Dec. 2. He has been a member of the Louin Church for 65 years.

His 100th birthday was Dec. 8, but he and his family met at the City Hall in Louin for a birthday lunch on Dec. 9. Then friends came by for the reception held from 2 until 4 p.m. to congratulate him.

"Mr. Simmons has lived in Jasper County all his life," said W. P. Miley, the Louin pastor. "He was a farmer and merchant for most of his life. He grew a garden until last year and he is able yet to attend church."

Mrs. Della Glaze Anderson, widow of the late Thomas G. (Tom) Anderson, observed her 100th birthday on Nov. 2. The daughter of the late John W. and Nancy Bailey Glaze, she was born and reared in the Lemon community in northern Smith County. The Glaze family consisted of eight children.

After marriage, Mr. and Mrs. Anderson lived in the Homewood community, Scott County. Later they moved back to the Lemon community. Several years later they moved to the Hebron community, Jones County. For a number of years they lived in the Mt. Hareb community, Covington County. All their lives they were farmers. After her husband's death, Mrs. Anderson made her home with a daughter, Mrs. Tommie Pickering in the Hebron community. For the past few years she has been a resident of the Hearthhaven Rest Home in Laurel.

As a young woman, she made her profession of faith and was baptized into the fellowship of Goodwater Baptist Church, Smith County. Throughout her life she has identified herself with the church where she has lived, and presently she is a member of Hebron Baptist Church.

Ten children were born to the Andersons. J. T., the first-born, died in infancy. Nine children are still liv-



W. P. Miley, left, Louin pastor, presents a certificate of recognition to Jeff D. Simmons on his 100th birthday.

ing: Mrs. Earl (Aylene) Pickering — Hebron; Mrs. Robert W. (Lucille) Pickering — Hebron; Lauther Anderson — Collins; Glaze Anderson — Hebron; W. Harold Anderson — Brookhaven; Mrs. Tommie (Peggy) Pickering — Hebron; Charles H. (Bill) Anderson — Hattiesburg; Mrs. Horace (Evelyn) Blackwell — Jackson; and Mrs. James (Jennie) Evans — Gulfport.

Mrs. Anderson is the grandmother of 20 living grandchildren, 41 great-grandchildren, and 10 great-great-grandchildren.

Mrs. Anderson was alert and active until she was 94. All of her children are active church members. W. Harold is a retired Baptist minister; Charles Pickering, a grandson, is presently president of Mississippi Baptist Convention; Gary Shows, a grandson by marriage, is minister of education of First Church, McComb; Ronald Bruce, a grandson by marriage, is minister of activities of First Church, Baton Rouge, La.; Randy Pickering, a great-grandson, is a Baptist student director in Alabama; Jack Glaze, a nephew, is head of the Department of Religion at Mississippi College and is a former missionary to Argentina. The family also includes farmers, merchants, teachers, a lawyer, mechanics, plant workers, a nurse, bankers, civil service postal employees, secretaries, business executives, and homemakers.

Mrs. Anderson's family met Nov. 4, at the country home of Charles and Margaret Ann Pickering in the Hebron community for a basket lunch. Friends came by in the afternoon to greet Mrs. Anderson.



# Drugs, gambling spell 'cash' for organized crime;

## Braidfoot says Americans 'too complacent'

WASHINGTON (BP) — Drug trafficking and illegal gambling remain major sources of revenue in organized crime's dramatic expansion and diversification in America, according to testimony given recently before the Presidential Commission on Organized Crime.

"Americans today are victimized not only by traditional crime groups, but also by new criminal networks engaged in narcotics trafficking and numerous other illegal activities, including gambling, extortion and prostitution," Judge Irving R. Kaufman, commission chairman, stated at the opening of the hearings.

Hearings focused attention on the emergency of Oriental crime "families" from Japan and Vietnam who, along with motorcycle gangs, represent the new face of organized crime in America.

The Japanese Yazuka, a network of about 100,000 persons, was labled by Kaufman as "devastating and dangerous." Activities range from money laundering to prostitution. The group has been identified as cooperating with Italian-American crime figures in high-stakes operations in New York.

Vietnamese operations in 13 different states engaged in major gambling operations along with narcotics trade, murder, prostitution and other illegal activities.

Drug smuggling between South America and the United States — and cooperative efforts to combat the massive problem — was special concern of the hearings. Officials in Columbia and Peru have been assassinated during recent attempts to crack down on drug trafficking by organized crime figures.

Cocaine abuse, the commission was told, has emerged as a major drug problem. Expert witnesses testified between five and ten million Americans are regular cocaine users.

Narcotics experts also challenged the popular notion the drug is non-addicting.

"If ever there were a drug that fits the tenor of the times, cocaine is it, just like marijuana was the drug of the 1960s," said one witness. "Hard-driving executives," he said, believe cocaine gives them increased physical, mental, and sexual capabilities. But eventually the drug turns on its users, making them "feel chronically depressed, not energized."

A medical examiner from Miami said he now performs about two autopsies per month on persons who die from cocaine use, compared to

one or two in a year's time in the 1970s.

Witnesses also dispelled the myth cocaine is basically a leisure-time stimulant for the affluent only. Like other drugs, they noted, cocaine use cuts across all social classes, aided by declining costs and greater availability.

Anti-gambling expert Larry Braidfoot, who has followed closely the series of hearings, believes Americans "have grown too complacent about the problem of organized crime and its relationship to many social evils." The Southern Baptist Christian Life Commission staff member warned "it is time the public listened anew to its law enforcement officers about this menace that plagues our society."

"Legislators and citizens must not be naive about organized crime. The

only way to deal substantively with drug trafficking, for example, is to attack the problem as one of the ugly tentacles of organized crime."

## 'God's sharpshooter' sights on winning

RIO DE JANEIRO, Brazil (BP) — The Brazilian sports press calls him 'God's Sharpshooter'.

They're talking about Baltasar, one of Brazil's best soccer players, and his God-given ability to score goals. But now Baltasar is setting his sights on making Christians as well as goals.

The soccer star was led to faith in Christ by a Southern Baptist missionary and he, in turn, has now guided several of his fellow professional soccer players to the Lord.

## SBC leaders experience Russian Baptist life

NASHVILLE, Tenn. (BP)—A shared heritage of Biblical Christianity provided ample common ground for eight Southern Baptists from the United States and their Russian Baptist hosts to overcome cultural, geographical and political barriers earlier last month.

The governing board of the All-Union Council of Evangelical Christians-Baptists invited Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, to select three other SBC agency heads to experience Baptist life in the Soviet Union first-hand and help observe the 100th anniversary of Baptist work in the country.

In the process, Russian Baptists hoped to learn from the structure and function of the Southern Baptist Convention agencies and institutions. "We are a theological and organizational model for them and they are a model for us on unity," Bennett said.

Roy L. Honeycutt, president of Southern Seminary in Louisville, Ky.; Darold H. Morgan, president of the SBC Annuity Board in Dallas, and Foy Valentine, executive director-treasurer of the SBC Christian Life Commission in Nashville, Tenn, were selected to provide expertise in specific areas of Russian Baptist interest — theological education, support of retired ministers, and the role of Christians in working for world peace. Bennett provided an overview of the entire convention as well as the role of the Executive Committee.

All four men were accompanied by their wives. The group visited churches in Moscow, Leningrad, Novgorod, Kiev (two congregations), and Rostov-on-Don, speaking more than 30 times. They also met with pastors in each of the cities except Novgorod. At each worship service two of the men would preach and two others from the group, often one of the wives, would bring greetings.

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## Calhoun County names new missions director

Wayne Gullett has accepted the position as director of missions for Calhoun County Association. He had



Gullett

been serving as pastor of Morrison Chapel Church in Bolivar County. Gullett and his wife, the former Tillie Nolan, moved from Cleveland to Calhoun City on Dec. 27.

He was born at Shannon, Miss., and was graduated from high school at Sherman. He holds a bachelor of arts degree from

Blue Mountain College and master of theology degree from New Orleans Seminary.

Other pastorates of his have included Toccopola; Mt. Olive, Ripley; and Macedonia, Tupelo. Zion Hill (Union Co.) ordained him in 1964.

He has served as a member of the Mississippi Baptist Convention Board; as Baptist Men's area coordinator for the state Brotherhood Department; as a member of the state Baptist convention's Committee on Committees; as a volunteer hospital chaplain; and as associational Brotherhood director.

## Missionary News

Michael and Annette Racey, missionaries to Chile, have arrived in Costa Rica for language study (address: Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica). He is a native of Biloxi. The former Annette Evans, she was born in Mobile, and considers Biloxi her hometown. They were appointed in 1984.

Victor and Martha Bowman, missionaries to Chile, left Dec. 31 for Costa Rica, to do language study for a year. Their address is Apartado 100, 2350 San Francisco de dos Rios, San Jose, Costa Rica. They are natives of Mississippi. He was born in Brandon and considers Pelahatchie his hometown. The former Martha Martin, she was born in Jackson and considers Mendenhall her hometown. They were appointed in 1984.

Samuel and Ginny Cannata, missionaries to Zimbabwe, may be addressed at PB 735, Kadoma, Zimbabwe. He is a native of Texas, and she is the former Virginia Currey of Mississippi. She was born in Greenville and also lived in Stoneville, Leland, and Hollandale.

W. Franklin and Margaret Lay, missionaries to Costa Rica, have arrived on the field (address: Apartado 100, 2350 San Francisco de Ros Rios, San Jose, Costa Rica). He was born in Portsmouth, Va., and considers Union, Miss., his hometown. The former Margaret Carraway, she was born in Columbia and considers Prentiss her hometown. They were appointed in 1984.

John Purl Jr., missionary to Ghana, has arrived in the States for furlough (address: 1009 Northwest Ave., McComb, Miss. 39648). A native of Miss., he was born in Kosciusko and considers McComb his hometown. He was appointed by the Foreign Mission Board in 1982.

Paul and Eveline Miller, missionaries to Nigeria, have arrived in the States for furlough (address: 4501 Geddes, Fort Worth, Texas 76107). He was born in Charlotte, N.C., and lived part of the time in Biloxi, while growing up. The former Eveline Farmer, was born in Toronto, Canada. They were appointed by the Foreign Mission Board in 1964.

Edgar and Marilyn Graves, missionaries to Chile, have completed language study and arrived on their field of service (address: Casilla 1417, Concepcion, Chile). He is a native of Ripley, and she is the former Marilyn Lewis of Starkville.

Algie and Emily Green, missionaries to Argentina, have arrived in Costa Rica for language study (address: Apartado 100, 2350 San Francisco de dos Rio, San Jose, Costa Rica). He was born in Laurel. The former Emily Gurley, she was born in Camp Kilmer, N.J., and considers Iuka, Miss., her hometown. They were appointed in 1984.

David and Linda Finnell, missionaries to Singapore, have completed furlough and returned to the field (address: 14 Oei Tiong Ham Park, Singapore 1026). He was born in Lexington, Ky., and also lived in Dallas, Jackson, and Tupelo, while growing up. The former Linda Lipscomb, she was born in Jackson.

## Golden Gate graduates three from state

MILL VALLEY, CALIF. — Golden Gate Seminary honored 49 students with degrees ranging from Diploma of Christian Ministries to Master of Divinity during its annual mid-session commencement Dec. 19. Three were from Mississippi.

The conferring of degrees and charge to the graduates was carried out by Franklin D. Pollard, president of the seminary. Pollard charged the graduates to thank God that they have a purpose to life. He challenged them to never stop learning but to keep on studying. He reminded them to continue on their pilgrimages of servanthood and to never forget that those who are greatest must always be servants.

Mississippians awarded degrees were Robert Preston (Bob) Dent, Holly Springs, master of divinity; Eddie Lee Foster, Benoit, diploma in Christian ministries; and Jon David Tate, Gulfport, master of divinity.

## Devotional

## A new year begins

By A. Jennings Orr  
Romans 8:28-32

The beginning of a new year! A time to recall the past and learn from experience. More important, a time to look to the future and visualize the opportunities.



Orr

For many, 1984 included disappointment and suffering. All creation is suffering because of sin, and even the most devoted Christians feel the burden of suffering in one way or another.

"What shall we then say to these things?" Paul asks in verse 31, and he himself gives us the answers. "We know that all things work together for good." That's an answer for you! The trials and demands of life are not working against us; they are working for us; and God is in control. We are all on a journey. We have not arrived and neither can we predict where we will go nor what the next step will be in our lives. We are not Christians who believe in magic or fairy tales. We do not think that when we fall, God covers the failure with dust and makes the next step better for us. We believe that God takes the circumstances of every life, adds his grace and love, and brings about his will. His purpose and power encompasses everything, including you and me. He is working in us and will make us like his Son, Jesus, in the final analysis. Our part in this is to make a choice to love him and follow his purpose with love and compassion.

The individual trials of life may perplex us, but he knows how to put them all together for our benefit. God knows how to "mix" the ingredients of life, you can be sure.

"Shall he not . . . freely give us all things?" (v. 32). The logic of this statement is obvious: if God cared enough to give us his best, Jesus Christ, then surely he will give us whatever else we may need. God will not give us all that we want, but he will never withhold what we really need.

The problems and burdens of life will make you either a victor or a victim, depending on whether your faith is in yourself or in Christ. No enemy on earth or in hell can conquer the trusting saint. "If God be for us, who can be against us?" asks verse 31.

We are not simply conquerors through Christ; we are "more than conquerors" (v. 37). In Christ you have the victory. Let's resolve to act on opportunities for serving him, to daily enjoy and praise him, and remember "all things work together for good to them that love God, to them who are called according to his purpose."

Orr is controller-business manager, Mississippi Baptist Convention Board.

## D.C. Convention to buy out BWA Baptist Building interest

WASHINGTON (BP) — Delegates to a special session of the District of Columbia Baptist Convention have authorized a campaign to raise \$1.25 million to buy out the interest of the Baptist World Alliance in a downtown Washington building housing both organizations.

A single motion already approved by three convention panels and approved by delegates with only one dissenting vote also advises the BWA that an appraisal procedure agreed to by both parties in 1947 will be followed. That process prescribes that each group will select an appraiser, who in turn together will choose a third appraiser. The three will then determine the fair market value of the property, located at 1628 Sixteenth Street, N.W.

According to James A. Langley, executive director of the D.C. convention, the \$1.25 million figure will include renovations to the building and surrounding property. "We're attempting to stay where we are," Langley declared.

Langley noted discussions regarding whether to stay or move out of the residential-style downtown location have been going on since 1977, when the convention formed a facilities committee. That panel has investigated several options in the intervening years but has made no recommendation to move.

Pressure on the convention began to build in July, when the BWA general council voted in Berlin to sell

its one-half interest and move to a suburban northern Virginia location.

In early November the BWA entered into a contract with JNC Enterprises Inc. looking to sell the property for \$2.13 million, an agreement which gives the BWA 60 days to convince the D.C. convention to go along with the terms of sale. Beyond that period the developer would have 60 days to make a feasibility study as to prospects for future development of the property, during which time he could back out of the deal with no penalty.

## Protestants will be on Yugoslavia's TV

BELGRADE, Yugoslavia (EP) — A government-owned television station here is preparing a series of programs about the Protestant church in Yugoslavia. The broadcasts, which are scheduled for January, represent the first time Protestants have been given such exposure in the country.

Fears that the program would condemn Protestants were eased when an evangelical leader was asked to write a major portion of the script.

Major religions in Yugoslavia include Eastern Orthodox, Roman Catholic, and Islam. Protestants in this country are primarily Lutheran, Reformed, Christian Adventist, and Pentecostal.

## Carey couple publish textbook

A 470-page textbook for voice teachers and choral conductors was recently published by two William Carey College faculty, Donald Eugene Winters, assistant professor of music, and Frances W. Winters, professor emerita of music.

Vocal Pedagogy, A Guide to Singing Skills, deals with "basic principles of natural voice production which have proved sound and applicable to individual vocal differences," the Winters said.

The authors said the book is written from a Christian perspective "because we believe that artistic singing requires the whole person, not merely his vocal mechanism."

In addition to covering technique and vocal anatomy, the book includes explanations of how students learn vocal skills and how to "free personality inhibitions to allow the student to best express his art."

An information brochure about the book is available by contacting Donald Winters, 200 Patton Ave., Hattiesburg, MS., 39401.

## Moss Hill will dedicate building

Moss Hill Mission, near New Albany, will hold a dedication service for its new building on Jan. 27 at 2 p.m.

David Allen, pastor, states, "We would like to invite everyone to join us in this time of thanksgiving for God's blessings. We especially would like to invite those from the many churches in Mississippi that have helped us to put up our building. On behalf of the members of Moss Hill, let me once again say thank you to all the fine folks who have helped us."

Groups have helped not only from Union County Association and from other parts of Mississippi, but also from other states. Allen said that two men from Hernando Church, Hoyle Pennington and Joe Ennis helped with the framing. A volunteer group from Baring Cross Church in North Little Rock, Ark., came to help with the construction. Their youth director, a seminary friend of Allen's, did some of the brickwork. Others came from Ripley and Tippah County, as well as Union County. And Moss Hill men put up a lot of the sheet rock themselves. Fifteen retired people from University Baptist Church, Huntsville, Ala., arrived in their campers and stayed to do some finish work — framing and woodwork.

The mission was begun about 2 1/2 years ago by the Union County Association (Marvin Cox, director of missions), and is sponsored by First Church, New Albany.

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# THE VILLAGE VIEW



FROM  
**Baptist Children's Village**

P. O. Box 11308

Jackson, MS 39213

## Gifts of Honor and Memory November 26—December 25

A portion of the Village view is allocated each month to a listing of Gifts of Honor and Memory. Many group and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

- |  |   |  |   |  |   |   |
|--|---|--|---|--|---|---|
| <p>"Miss Laura"<br/>Mr. &amp; Mrs. E. L. Dukes<br/>Nell<br/>Mrs. Joe D. Stringer, Jr.<br/>Mr. Ernie Adams<br/>Mr. &amp; Mrs. Howard Davenport<br/>Mr. Clifton Aldridge<br/>Mr. &amp; Mrs. Charles Pope<br/>Mr. &amp; Mrs. Lucian Noble<br/>Mrs. Blanche Allen<br/>Mrs. Kitty M. Powell<br/>Mr. Ed Allen<br/>Dr. &amp; Mrs. Lucien Hedges<br/>Mr. Ernest O. Allen<br/>Mr. &amp; Mrs. S. O. Kuykendall<br/>Mrs. Joseph N. Triplett<br/>Mrs. Willanna B. Mallett<br/>Mrs. Myrtis Allen<br/>TEL Sunday School, Columbus<br/>Mr. &amp; Mrs. J. R. Mullens, Jr.<br/>Clyde Allgood, Sr.<br/>Mrs. Clyde Allgood, Sr.<br/>Mr. Floyd Anderson<br/>Mr. &amp; Mrs. Oliver N. King<br/>Mrs. W. Zack Huggins<br/>James Arender<br/>Amos Arender, Sr.<br/>Mrs. Ruby Porter Atkins<br/>Mr. &amp; Mrs. George Edwin Denley<br/>William Wade Aycock<br/>Joyce C. Aycock<br/>Richard "Dick" Bailey<br/>Mr. &amp; Mrs. Dorphus Wilson<br/>Mr. Clayton Bain<br/>Mrs. Opal R. 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This listing  
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continued.



# Baptist Record

- Bible Book: *The ministry of John the Baptist*
- Uniform: *The Bread of Life*
- Life and Work: *Finding life through Jesus*

## The Bread of Life

By W. Levon Moore  
John 6:35, 41-54

Today's lesson begins a seven-session unit on the general theme, "The Giver of New Life." The scriptures not only assert that Jesus is the life, but that he gives this life to all who will by faith receive it. The lessons of this unit will help us to see how Jesus meets personal needs. In this lesson, we consider Jesus, the Bread of Life.

One of our Lord's greatest miracles was the feeding of the five thousand. Those who desperately needed bread to sustain life were reminded that one walked among them who could give that material bread in abundance. The Master sought to enlarge their concept and to help them understand that he also could provide for them that which would sustain spiritual life.

One of Jesus' most startling declarations was made as he taught in the Synagogue in Capernaum immediately following the feeding of the five thousand. He had just reminded his hearers that the manna in the desert was not given by Moses, as they had assumed, but rather was provided by God the Father. Furthermore, he declared that his Father would also give them the true bread from heaven. This bread of God was a person, and his mission in coming from heaven into the world was to give life.

When the congregation expressed the desire to receive this bread, Jesus made one of his most provocative statements: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (v. 35). Jesus made three declarations concerning the Bread of Life.

**I. Jesus is the true bread from heaven** (vs. 33, 35, 41, 48, 51)

Bread is recognized as the substance which sustains life. Spiritual life has its source in God. There is no true life apart from one's relationship to the heavenly Father. Therefore, the life which is substantive comes from heaven. These verses equate the sending of the Bread of Life from heaven with the incarnation (v. 51). Since Jesus came from heaven, he is God's source of life for the world. Freely Jesus could declare, "I am . . . the life" (John 14:6).

**II. This Bread insures everlasting life**

It is the nature of man not only to desire to live, but to live forever. Jesus recognized this innate desire of man to live eternally (vs. 47, 51). The Bread can give everlasting life because he is forever alive. Our Lord seems to be giving a foregleam of his resurrection from the dead. In fact, his promise of everlasting life is predicated upon nothing less than his own personal resurrection from the dead.

**III. The Bread of Life is received through personal faith**

God does not force life upon those who are spiritually dead. Those who

enjoy eternal life must desire this magnificent experience. This desire must be demonstrated by faith or belief. Jesus declared, "He that believeth on me hath everlasting life" (v. 47). Christ is not suggesting that new life comes either through a shallow emotional experience, or a deep intellectual exercise; even though both emotion and intellect are involved. There is more to becoming a Christian than just saying, "I believe in Christ." Jesus issued some very strenuous requirements for saving faith when he declared, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

These challenging words indicate that for one to receive Christ as Saviour, he must allow Christ's life to become his own life just as material bread is assimilated to become muscle, bone, and blood.

The Apostle Paul summed it up by saying, "I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Do you depend upon the Bread from heaven to sustain you in this life and in the life to come?

Moore is director of missions, Atala County Association.

## The ministry of John the Baptist

By Bill R. Baker  
Luke 3:1-20

Having graduated from UW (The University of the Wilderness) and having received a message from God, John the Baptist discovers that multitudes are attracted to hear him. Many find his dress, diet, and mannerisms amusing; however, everyone should find his message amazing.

**The message placed (vs. 1-2).** God has always sought a place for his message. In this case the place was with John the Baptist. In order to date the message there are references to one emperor, one governor, three tetrarchs, and two high priests.

God passed by several possibilities while seeking a place for his message. He passed by Rome, sitting in her proud insolence upon her seven hills; he passed by Jerusalem, sitting amid the spiritual and moral ruin that characterized the age; he passed by the emperor, the governor, the tetrarchs and the priests. However, when God came to John the Baptist, his journey ended, for here he found a place for his message. Consequently, the word of God came unto John. Word here is *rhema*, not *logos*, thus denoting a particular message from God.

**The message preached (vs. 3-6).** There are three conspicuous features

Early in the gospel of John the dramatic encounter of Jesus and one of the most preeminent of the Jews sets out the position that as physical life comes through physical birth, so spiritual life comes through spiritual birth. It comes to reality out of a faith relationship to him. Out of the night a Pharisee who was a member of the Sanhedrin, came to talk about religion with the rabbi from Galilee. His name was Nicodemus.

To Nicodemus' gracious approach Jesus responded rather abruptly. "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus no doubt sincerely longed for the coming of that kingdom, but he expected it to be established by a political revolution, and by acts of power, which the miracles of Jesus seemed to prophesy; and he believed that every Jew, by right of birth, would have a place in that kingdom. It was surprising to be told that even he must experience a new birth, in order to enter and enjoy the blessings of the Kingdom, and his reply expresses his astonishment: "How can a man be born when he is old?" Obviously Nicodemus thought of this being born again as referring to a second physical birth. He had missed the point altogether. Jesus spoke of a birth from above. He thought of a second physical birth. Somehow Jesus must dislodge from Nicodemus' thinking the idea that he was already in the kingdom of God by virtue of his

first natural birth. This was the teachings of Judaism. A Jew did not need to gain entrance into the kingdom of God.

Whatever the false impression of Nicodemus may have been, his ideas were moving wholly in the sphere of the material or the natural, and Christ proceeds, therefore, to emphasize the truth of the spiritual and the divine, as he explains to him fully what he means by the new birth. How hard it is for men to take a spiritual view of life, and to understand that "the kingdom of God" can never be brought in by political expedients and social reforms and natural processes; but that the first great need is for a spiritual transformation of each individual man. "Jesus answered, Verily, verily, I say unto thee, unless one be born of water and the Spirit, he cannot enter into the Kingdom of God."

Born of the physical (flesh) produces the physical; born of the spiritual (Spirit) produces the spiritual (v. 6). That is logical and fairly clear. What he meant by "born of the flesh" is clear; what he meant by "born of the Spirit" is beginning to become clear. But what did he mean by "born of water" (v. 5)? Many theories have been advanced and we do not have the space to explore them here, but whatever Jesus meant, all interpreters agree that the most important idea involved in this passage is the necessity of being "born of the Spirit."

Jesus made it clear that like begets like (v. 6). A natural birth produces only a natural relationship. It is the spiritual birth which brings one into relationships with spiritual things.

But Nicodemus is still having his problems understanding. In effect, he said, "This rebirth about which you talk may be possible, but I can't understand how it happens and how it works." So Jesus proceeds to illustrate the truth he taught. "You can hear and feel the wind; but you do not know where the wind comes from and where it is going; you may not understand how and why the wind blows; but you can see what the wind does." "So," Jesus went on, "the Spirit is exactly the same. You may not know how the Spirit works; but you can see the effect in human lives."

To the second "How?" from Nicodemus (v. 9), Jesus explained that it was a matter of faith: faith in him, the Son of man who had descended from heaven as the manifestation of God and God's way for men. He illustrated from the history of Israel in the wilderness (v. 14). Sick people, who in faith that God would heal them, looked up to the serpent which God had commanded Moses to lift up and were healed of their physical ills (Numbers 21:4-9). By the same analogy, people, who in faith that God will heal them spiritually, may look up to the lifted-up Son of man and be spiritually healed, saved.

Every Christian probably has his favorite text, but John 3:16 has been called "Everybody's Text." H. H. Hobbs has made the observation that if the remainder of the Bible were lost and only this verse preserved, it contains enough gospel to save the whole human race!

Did Nicodemus understand what Jesus was saying? The record does not say. But certainly he had been privileged to hear the greatest lessons from the greatest Teacher who ever taught.

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therefore fruits worthy of repentance." He also stated that there is no hope in natural relationships (v. 8). There must be a supernatural relationship resulting in salvation.

The publicans were also interested in baptism (v. 9). John responded by saying there must be some evidence of a changed life, in particular, a life characterized by honesty ("exact no more than that which is appointed you"). The soldiers came and received similar instruction from John (v. 14), that is, give evidence of a changed heart resulting in changed actions. It is interesting that John did not tell the soldiers to resign from the military, but called upon them to act with integrity.

Herod responded by placing John in prison (vs. 19-20). Herod Antipas was very upset with John because of his bold preaching against the sin of adultery.

God placed his message with John, who faithfully preached it to the multitude. The responses were mixed, just as responses to the gospel are mixed today. Nevertheless, one mightier than John has come and one is wise to acknowledge him as king of Kings and Lord of Lords.

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